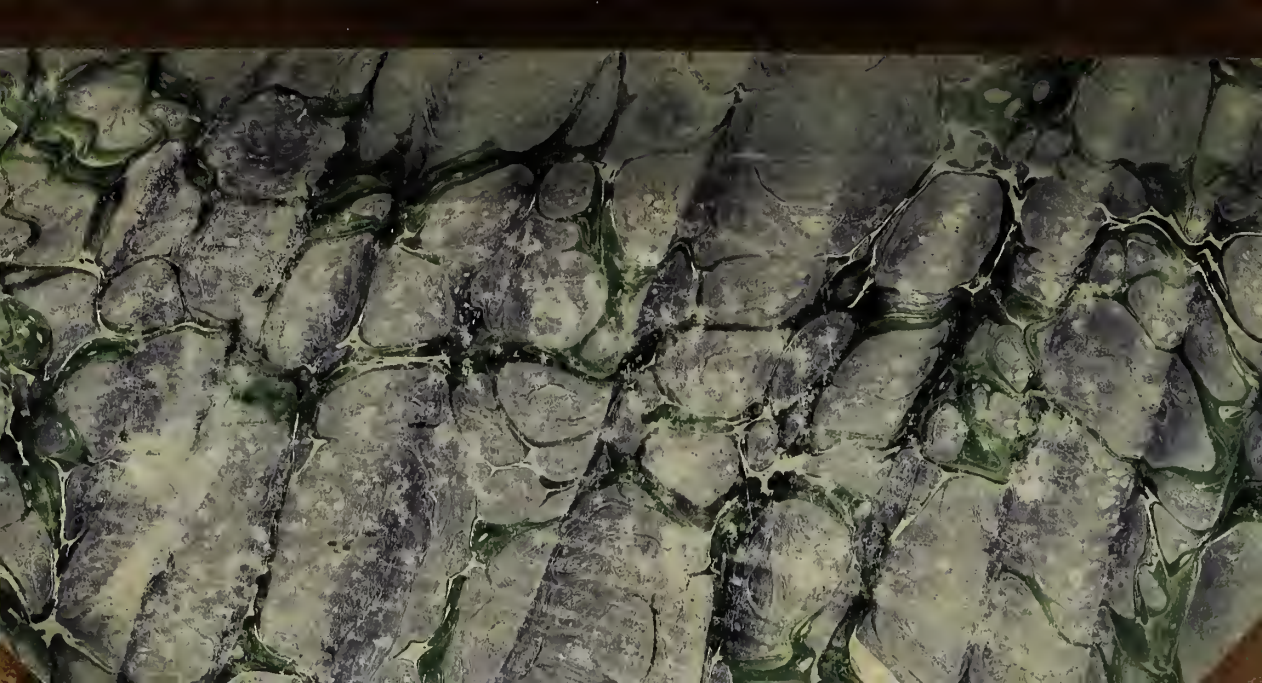

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THE

WORKS

OF THE

Rev. JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

VOLUME XXVII.

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A N

E X T R A C T

OF THE

Rev. Mr. JOHN WESLEY's

J O U R N A L,

From Auguſt 12, 1738, to November 1, 1739.

If this counſel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; leſt haply ye be found to fight againſt God.

Acts v. 38, 39.

NUMBER III.

The *PREFACE.*

1. WHEN at firſt men began to lay to my charge, things which I knew not, I often thought, "Had I but two or three intimate friends, who knew what my life and converſation were, they might eaſily ſpeak what they had ſeen and heard, and all ſuch aſperſions would fall to the ground." But I perceived my miſtake, as ſoon as I had two or three, who were my friends indeed, not in name only. For a way was eaſily found to prevent their being of any ſuch uſe as I once imagined they would be. This was done at a ſtroke, and that once for all, by giving them and me a *new name:* a name, which however inſignificant in itſelf, yet had this peculiar effect, utterly to diſable me from removing, whatever accuſation might for the time to come be caſt upon me, by invalidating all which thoſe who knew me beſt, were able to ſay in my behalf: nay, which any others could ſay. For how notorious is it, that if any man dare to open his mouth in my favour, it needs only be replied, "I ſuppoſe you are a *Methodiſt* too," and all he has ſaid is to paſs for nothing.

2. Hence,

2. Hence, on the one hand, many who knew what my converſation was, were afraid to declare the truth, leaſt the ſame reproach ſhould fall upon them: and thoſe few who broke through this fear, were ſoon diſabled from declaring it with effect, by being immediately ranked with him they defended. What impartial man then can refuſe to ſay, *It is permitted to thee to anſwer for thyſelf?* Only do not add, but, "Thou *ſhalt not* "perſuade me, though thou *doſt* perſuade me: "I am reſolved to think as I did before." Not ſo, if you are a candid man. You have heard one ſide already. Hear the other. Weigh both. Allow for human weakneſs. And then judge as you deſire to be judged.

3. What I deſign in the following extract is, openly to declare to all mankind, what it is that the *Methodiſts* (ſo called) have done, and are doing now: or rather, what it is that God hath done, and is ſtill doing in our land. For it is not the work of man which hath lately appeared. All who calmly obſerve it muſt ſay, *This is the Lord's doing, and it is marvellous in our eyes.*

4. Such a work this hath been in many reſpects, as neither we nor our fathers had known. Not a few whoſe ſins were of the moſt flagrant kind, drunkards, ſwearers, thieves, whoremongers, adulterers, have been brought *from darkneſs unto light, and from the power of Satan unto God.* Many of theſe

were rooted in their wickedneſs, having long gloried in their ſhame, perhaps for a courſe of many years, yea even to hoary hairs. Many had not ſo much as a notional faith, being Jews, Arians, Deiſts or Atheiſts. Nor has God only made bare his arm in theſe laſt days, in behalf of open Publicans and Sinners; but many *of the Phariſees* alſo *have believed on him*, of the *righteous that needed no repentance:* and having *received the ſentence of death in themſelves, have then heard the voice that raiſeth the dead:* have been made partakers of an inward, vital religion, even *righteouſneſs, and peace, and joy in the* HOLY GHOST.

* 5. The manner wherein God hath wrought this work, is as ſtrange as the work itſelf. In any ſouls, it has generally, if not always, been wrought in one moment. *As the lightning ſhining from heaven*, ſo was *the coming of the Son of Man*, either to bring peace or a ſword; either to wound or to heal, either to convince of ſin, or to give remiſſion of ſins in his blood. And the other circumſtances attending it have been equally remote from what human wiſdom would have expected. So true is that word, *My ways are not as your ways, nor my thoughts as your thoughts.*

6. Theſe extraordinary circumſtances ſeem

to

to have been designed by God, for the further manifestation of his work, to cause his power to be known, and to awaken the attention of a drowsy world. And yet even from these, some have drawn their grand objection against the whole work. *We never saw it*, say they, *on this fashion. Therefore*, the work is not of God. To prove which farther, they have not only greatly misrepresented many circumstances that really were, but have added many that were not, often without any regard either to truth or probability. A bare recital of those facts which were *not done in a corner*, is the best answer to this sort of objections. To those which have been judged to be of more weight, I have occasionally given a more particular answer.

Yet I know even this will by no means satisfy the far greater part of those who are now offended. And for a plain reason, because they *will never read it:* they are resolved to hear one side, and one only. I know also, that many who *do* read it, will be just of the same mind they were before; because they have fixt their judgment already, and *do not regard any thing which such a fellow can say*. Let them see to that. I have done my part. I have delivered mine own soul. Nay, I know that many will be greatly

offended, at this very account. It muſt be ſo from the very nature of the things, which are therein related. And the beſt appellation I expect from them is, that of a fool, a madman, an enthuſiaſt. All that in me lies is, to relate ſimple truth, in as inoffenſive a manner as I can. Let God give it the effect which pleaſeth him, and which is moſt for his glory!

8. May *he who hath the key of the houſe of David, who openeth and no man ſhutteth*, open *a great and effectual door* by whom it pleaſeth him, for his everlaſting goſpel! May he *ſend by whom he* will *ſend*, ſo it may *run and be glorified* more and more! May he *ride on, conquering and to conquer*, until *the fulneſs of the Gentiles be come in*; and *the earth be full of the knowledge of the glory of the* Lord, *as the waters cover the ſea!*

JOURNAL

JOURNAL

From *Aug.* 12, 1738, to *Nov.* 1, 1739.

SATURDAY, Aug. 12. About ſeven in the evening we came to Neu-Kirche, a town about twenty-four miles from Hernhuth. Mr. Schneider (the miniſter of it who had deſired us to take his houſe in our way) was not at home: but we found one Mr. Manœtius there, the miniſter of a neighbouring town, who walked with us in the morning ten miles to Hauſwalde, where he lived. He told us, "That the Lutherans as well as the Papiſts, were irreconcileable enemies to the brethren of Hernhuth: that the generality of the Lutheran clergy, were as bitter againſt them as the Jeſuits themſelves: that none of his neighbours durſt go thither (unleſs by ſtealth) being ſure of ſuffering for it, if diſcovered; that to prevent any of Hernhuth from coming to them, the Elector had forbid, under a ſevere penalty, any number of perſons, exceeding three, to meet together on a religious account; and that he himſelf, for having a little ſociety in his own pariſh, had been ſummoned to appear before the Conſiſtory at Dreſden."

Yea let the *kings of the earth ſtand up and the rulers take counſel together againſt the Lord and againſt his anointed! He that ſitteth in heaven ſhall laugh them to ſcorn; the Lord ſhall have them in deriſion.*

We left Hauſwalde in the afternoon, and in the evening came to Dreſden. But the officer at the gate would not ſuffer us to come in; ſo that we were obliged to go on to the next village: which leaving early in the morning, on Thurſday in the afternoon we came to Leipſig.

We were now kept only an hour at the gate, and then conducted to Mr. Arnold's, who had invited us when we were in the town before, to make his houſe our home. A few we found here too, who deſire to *know nothing but Jeſus Chriſt and him crucified.* And from them we had letters to Halle, whither we came on Friday 18. But the King of Pruſſia's tall men (who kept the gates) would not ſuffer Mr. Brown to come in. Me they admitted (in honour of my profeſſion) after I had waited about two hours: and one of them went with me to the Prince of Heſſe, who after a few queſtions, gave me leave to lodge in the city. Thence he ſhewed me to Mr. Gotſchalck's lodgings, to whom I had letters from Leipſig. He read them and ſaid, *My brother, what you find here, you will uſe as your own. And if you want any thing elſe, tell us and you ſhall have it.*

I told

I told them, "My companion was without the gate." They ſoon procured admittance for him. And we were indeed as at home; for I have hardly ſeen ſuch little children as theſe, even at Hernhuth.

Satur. 19. I waited on Profeſſor Francke, who behaved with the utmoſt humanity; and afterwards on Profeſſor Knappe, to whom alſo I am indebted for his open, friendly behaviour. Between ten and eleven ſeven of the brethren ſet out with us, one of whom went with us two days journey. It was the duſk of the evening on Sunday 20, when, wet and weary, we reached Jena.

Mond. 21. We viſited the ſchools there; the riſe of which (as we were informed) was occaſioned thus:

* About the year 1704 Mr. Stoltius, a ſtudent at Jena, began to ſpeak of *faith* in Chriſt; which he continued to do, till he took his maſter's degree, and read public lectures. About twelve or fifteen ſtudents were awakened and joined with him in prayer and building up one another. At this (after various calumnies ſpread abroad and divers perſecutions occaſioned thereby) the Conſiſtory was offended, and iſſued out a commiſſion to examine him. In conſequence of the report made to the Conſiſtory by theſe commiſſioners, he was forbid to read any public lectures, or to hold any meetings with his friends. Not long after an order was given, by which he was ex-

cluded from the holy communion. He was alſo to have been expelled the univerſity: but this he prevented by a voluntary retirement.

Yet one of the commiſſioners, who had been ſent by the Duke of Weymar (one of the Lords of Jena) informed the Duke, that according to his judgment Stoltius was an innocent and holy man. On this the Duke ſent for him to Weymar, and fixed him in a living there. There likewiſe he awakened many, and met with them to pray and read the ſcriptures together. But it was not long that the city could bear him. For he boldly rebuked all vice, and that in all perſons, neither ſparing the courtiers, nor the Duke himſelf. Conſequently, his enemies every where increaſed, and many perſecutions followed. In fine, he was forbid to have any private meetings, and was to have been depoſed from the miniſtry; when God calling him to himſelf, took him away from the evil to come.

Before Stoltius left Jena, Boddæus alſo began to preach the real goſpel, as did Chriſtius ſoon after; whereby ſome awakening continued till the year 1724. A few of the townſmen then agreed, to maintain a ſtudent, to be a ſchoolmaſter for ſome poor children. They afterwards kept ſeveral ſchoolmaſters: But about 1728, all of them going away, the ſchool was broke up, and the children quite neglected. Profeſſor Buddæus being informed of this, earneſtly recommended the conſideration of it to the ſtudents in his

his houſe : and about ten of them, among whom was Mr. Spangenberg, took upon themſelves the care of thoſe children. Their number ſoon increaſed, which gave great offence to the other ſchool-maſters in the town; and not long after to the magiſtrates of the town, and to the ſenate of the univerſity. The offence ſoon ſpread to the paſtors, the profeſſors, the conſiſtory, and the princes who are lords of Jena. But it pleaſed God to move one of them, the prince of Eiſenach, who had the chief power there, to ſtop the open perſecution, by forbidding either the ſenate or conſiſtory to moleſt them. He likewiſe wholly exempted them from the juriſdiction of both, ordering that all complaints againſt them for the time to come ſhould be cognizable only by himſelf. But during the perſecution, the number of ſchools was increaſed from one to three, (one in each ſuburb of the city) the number of teachers to above thirty, and of children to above three hundred.

There are now thirty conſtant teachers, ten in each ſchool, and three or four ſupernumerary, to ſupply accidental defects. Four of the maſters are appointed to puniſh, who are affixt to no one ſchool. Each of the ſchools being divided into two claſſes, and taught five hours a day, every one of the thirty maſters has one hour in a day to teach. All the maſters have a conference about the ſchools every Monday. They have

have a ſecond meeting on Thurſday, chiefly for prayer. And a third every Saturday.

Once in half a year they meet to fill up the places of thoſe maſters who are gone away. And the number has never decreaſed; freſh ones ſtill offering themſelves, as the former leave the univerſity.

The preſent method wherein they teach is this.

There are always two claſſes in each ſchool. In the lower, children from ſix to ten or twelve years old are taught to read. They are then removed to the other claſs, in which are taught, the holy ſcriptures, arithmetic, and whatever elſe it may be uſeful for children to learn.

In the morning from eight to nine they are all catechized, and inſtructed in the firſt principles of Chriſtianity, either from Luther's ſmaller catechiſm, or from ſome texts of holy ſcripture.

From nine to ten the ſmaller children are taught their letters and ſyllables; and the larger read the bible. From ten to eleven thoſe in the lower claſs learn and repeat ſome ſelect verſes of holy ſcripture, chiefly relating to the foundation of the faith. Mean while thoſe in the upper, learn arithmetic.

In the afternoon from one to two all the children are employed as from nine to ten in the morning. From two to three the ſmaller children learn and repeat Luther's ſmaller catechiſm, while the larger are taught to write.

Every

Every Sunday there is a public catechizing on ſome text of ſcripture; at which all perſons who deſire it may be preſent.

In the afternoon we left Jena, ſeveral of the brethren accompanying us out of town. At five having juſt paſſed through Weymar, we met Mr. Ingham going for Hernhuth. We all turned aſide to a neighbouring village, where having ſpent a comfortable evening together, in the morning we commended each other to the grace of God, and went on our ſeveral ways.

We breakfaſted at Erfurt with Mr. Reinhart, ſpent the evening with ſome Brethren at Saxe-Gotha, and by long journeys came to Marienborn on Friday, Auguſt 25.

Monday 28, I took my leave of the Counteſs (the Count being gone to Jena) and ſetting out early the next morning came about three in the afternoon to Franckfort. From Mr. Bohler's we went to the ſociety, where one of the brethren from Marienborn offered free redemption through the blood of Chriſt to ſixty or ſeventy perſons.

Wedneſday 30. In the afternoon we came to Mentz, and agreed for our paſſage to Cölen by water, for a florin per head; which was but half what we gave before, though (it ſeems) twice as much as we ought to have given.

Thurſday 31. We ſpent half an hour in the great church, a huge heap of irregular building; full of altars, adorned (or loaded rather) with abundance

abundance of gold and silver. In going out, we observed a paper on the door, which was of so extraordinary a nature, that I thought it would not be labour lost to transcribe it. The words were as follow:

Vollkommener ablaſs fur die arme ſeelen im feg-feur.

" Seine pabliche heiligkeiit, Clemens der 12te, " haben in dieſem jahr 1738, den 7 Auguſti, " die pfarr kirche des Sancti Chriſtophori in " Mentz gnadigſten privilegirt, daſs ein jeder " prieſter, ſo wohl ſecular als regulariſchen " ſtands, der am aller ſeelen-tag, wie auch an " einem jedem tag in derſelben octav; ſo dann " am zwiein vom ordinario tagen einer jeden " woch das jahr hindurch, fur die ſeel eine chriſt- " glaubigen verſtorbenen an zum altar meſs le- " ſen wird, jedeſmahl eine ſeel aus dem feg- " feur erloſen konne.

A full releaſe for the poor ſouls in purgatory.

His papal holineſs, Clement the XIIth, hath this year 1738, *on the ſeventh of Auguſt, moſt graciouſly priviledged the cathedral church of St: Chriſtopher in Mentz, ſo that every prieſt, as well ſecular as regular, who will read maſs at an altar for the ſoul of a Chriſtian departed, on any holiday, or on any day within the octavo thereof, or on two extraordinary days, to be appointed by the ordinary,*

dinary, of any week in the year, may each time deliver a ſoul out of the fire of purgatory.

Now I deſire to know, whether any Romaniſt of common ſenſe, can either defend or approve of this?

At eight we took boat, and on Saturday, Sept. 2, about eleven came to Colen; which we left at one, and between ſeven and eight reached a village, an hour ſhort of Neus. Here we overtook a large number of Switzers, men, women and children, ſinging, dancing and making merry, being all going *to make their fortunes in Georgia.* Looking upon them as delivered into my hands by God, I plainly told them, what manner of place it was. If they now leap into the fire with open eyes, their blood is on their own head.

Mond. 4. Before noon we came to Cleve, and to Nimwegen in the evening. The next night we lay at a little village near Tiel; which leaving early in the morning, we walked by the ſide of many pleaſant orchards, and in the afternoon came to Yſſelſtein. We ſtayed only one night with the brethren, (in the new houſe, called Herndyke, an Engliſh mile from the town) and haſting forward came the next afternoon to Dr. Koker's at Rotterdam.

I cannot but acknowledge the civility of this friendly man, all the time we ſtayed in his houſe. In the morning, Frid. 8, we went to the Engliſh epiſcopal church, which is a large, handſome, convenient

convenient building. The minister read prayers seriously and distinctly, to a small, well-behaved congregation. Being informed our ship was to sail the next day, (Saturday) we took leave of our generous friend, and went to an inn close to the key, that we might be ready when called to go aboard. Having waited till past four in the afternoon, we stepped into the Jews synagogue, which lies near the water-side. I do not wonder that so many Jews, (especially those who have any reflection) utterly abjure all religion. My spirit was moved within me, at that horrid, senseless peagantry, that mockery of God, which they called public worship. Lord, do not thou yet *cast off thy people!* But *in Abraham's seed let them also be blessed!*

The ship lingering still, I had time to exhort several English, whom we met with at our inn, to pursue inward religion; the renewal of their souls in righteousness and true holiness. In the morning a daughter of affliction came to see me, who teaches a school at Rotterdam. She had been for some time under deep convictions; but could find none to instruct or comfort her. After much conversation, we joined in prayer, and her spirit a little revived. Between nine and ten we went on board. In the afternoon I read prayers, and preached in the great cabin. The wind being contrary, we did not get out of the river till Wednesday; nor to London till Saturday night.

Sunday

Sunday, Sept. 17. I began again to declare in my own country the glad tidings of ſalvation, preaching three times, and afterwards expounding the holy ſcripture to a large company in the Minories. On Monday I rejoiced to meet with our little ſociety, which now conſiſted of 32 perſons. The next day I went to the condemned felons in Newgate, and offered them free ſalvation. In the evening I went to a ſociety in Bear-yard, and preached repentance and remiſſion of ſins. The next evening I ſpoke the truth in love at a ſociety in Alderſgate-ſtreet. Some contradicted at firſt; but not long: ſo that nothing but love appeared at our parting.

Thurſd. 21. I went to a ſociety in Gutter-lane; but I could not declare the mighty works of God there; as I did afterwards at the Savoy in all ſimplicity. And the word did not return empty.

Finding abundance of people greatly exaſperated by groſs miſrepreſentations of the words I had ſpoken, I went to as many of them in private, as my time would permit. God gave me much love towards them all. Some were convinced they had been miſtaken. And who knoweth but God will ſoon return to the reſt, and leave a bleſſing behind him?

On Sat. 23. I was enabled to ſpeak ſtroug words both at Newgate and at Mr. E's ſociety; and the next day at St. Anne's, and twice at St. John's Clerkenwell:

Clerkenwell; ſo that I fear they will bear me there no longer.

Tueſ. 26. I declared the goſpel of peace to a ſmall company at Windſor. The next evening Mr. H. preached to the ſocieties at Bow; but not *the truth as it is in Jeſus*. I was afraid leſt *the lame* ſhould *be turned out of the way:* but God anſwered the thoughts of my heart, and took away my fear, in a manner I did not expect, even by the words of Thomas Sternhold. They were theſe (ſung immediately after the ſermon.)

Thy mercy is above all things,
O God; it doth excel;
In truſt whereof, as in thy wings,
The ſons of men ſhall dwell.

Within thy houſe they ſhall be fed
With plenty at their will:
Of all delights they ſhall be ſped,
And take thereof their fill.

Becauſe the well of life moſt pure
Doth ever flow from thee;
And in thy light we are moſt ſure
Eternal light to ſee.

From ſuch as thee deſire to know
Let not thy grace depart:
Thy righteouſneſs declare and ſhew
To men of upright heart.

Sat.

Sat. 30. One who had been a zealous oppoſer of *this way*, ſent and deſired to ſpeak with me immediately. He had all the ſigns of ſettled deſpair, both in his countenance and behaviour. He ſaid, "He had been inſlaved to ſin many years, eſpecially to drunkenneſs; that he had long uſed all the means of grace, had conſtantly gone to church, and ſacrament, had read the ſcripture, and uſed much private prayer, and yet was nothing profited." I deſired we might join in prayer. After a ſhort ſpace he roſe and his countenance was no longer ſad. He ſaid, "Now I know, God loveth *me*, and has forgiven *my* ſins. And ſin ſhall not have dominion over me: for Chriſt hath ſet me free." And according to his faith it was unto him.

Sund. Oct 1, I preached both morning and afternoon at St. George's in the Eaſt. On the following days I endeavoured to explain the way of ſalvation, to many who had miſunderſtood what had been preached concerning it.

Frid. 6. I preached at St. Antholin's once more. In the afternoon I went to the Rev. Mr. Bedford, to tell him between me and him alone, of the injury he had done both to God and his brother, by preaching and printing that very weak ſermon on aſſurance, which was an *ignoratio elenchi* from beginning to end; ſeeing the aſſurance we preach is of quite another kind from that he writes againſt. We ſpeak of, an

aſſurance

aſſuranee *of our preſent pardon*; not (as he does) *of our final perſeverance.*

In the evening I began expounding at a little ſociety in Wapping. On Sunday 8. I preached at the Savoy chappel (I ſuppoſe the laſt time) on the parable (or hiſtory rather) of the Phariſee and Publican praying in the temple. On Mond. 9. I ſet out for Oxford. In walking I read the truly ſurprizing narrative, of the converſions lately wrought in and about the town of Northampton in New-England. Surely *this is the Lord's doing, and it is marvellous in our eyes?*

An extract from this I wrote to a friend, concerning the ſtate of thoſe who are *weak in faith.* His anſwer, which I received at Briſtol, on Sat. 14, threw me into great perplexity, till after crying to God, I took up a bible, which opened on theſe words; *And Jabez called on the God of Iſrael, ſaying, Oh, that thou would bleſs me indeed, and inlarge my coaſt! And that thine hand might be with me, and that thou wouldſt keep me from evil that it may not grieve me! And God granted him that which he requeſted.*

This however, with a ſentence in the evening leſſon, put me upon conſidering my own ſtate more deeply. And what then occurred to me was as follows:

"Examine yourſelves, whether ye be in the faith." Now the ſureſt teſt whereby we can examine ourſelves, whether we be indeed in the faith, is that given by St. Paul, *If any man be*

in

in Chriſt, he is a new creature. Old things are paſt away. Behold all things are become new.

Firſt, His judgments are new: his judgment of himſelf, of happineſs, of holineſs.

He judges himſelf to be altogether fallen ſhort of the glorious image of God. To have no good thing abiding in him; but all that is corrupt and abominable: in a word, to be wholly earthly, ſenſual, and deviliſh: a motley mixture of beaſt and devil.

Thus, by the grace of God in Chriſt, I judge of myſelf. Therefore I am, in this reſpect, a new creature.

Again. His judgment concerning happineſs is new. He would as ſoon expect to dig it out of the earth, as to find it in riches, honour, pleaſure, (ſo called) or indeed in the enjoyment of any creature: he knows there can be no happineſs on earth, but in the enjoyment of God, and in the foretaſte of thoſe *rivers of pleaſure which flow at his right-hand for evermore.*

Thus, by the grace of God in Chriſt, I judge of happineſs. Therefore I am, in this reſpect, a new creature.

Yet again, His judgment concerning holineſs is new. He no longer judges it to be an outward thing: to conſiſt either, in doing no harm, in doing good, or in uſing the ordinances of God. He ſees it is, the life of God in the ſoul; the image of God freſh ſtamped on the heart: an

entire

entire renewal of the mind in every temper and thought, after the likeneſs of him that created it.

Thus, by the grace of God in Chriſt, I judge of holineſs. Therefore I am, in this reſpect, a new creature.

Secondly, His deſigns are new. It is the deſign of his life, not to heap up treaſures upon earth, not to gain the praiſe of men, not to indulge the deſires of the fleſh, the deſire of the eye, or the pride of life; but to regain the image of God; to have the life of God again planted in his ſoul; and to be renewed after his likewiſe, in righteouſneſs and all true holineſs.

This, by the grace of God in Chriſt, is the deſign of my life. Therefore I am, in this reſpect, a new creature.

Thirdly his deſires are new, and indeed the whole train of his paſſions and inclinations. They are no longer fixt on earthly things. They are now ſet on the things of heaven. His love, and joy, and hope, his ſorrow, and fear, have all reſpect to things above. They all point heavenward. Where his treaſure is, there is his heart alſo.

I dare not ſay I am a new creature in this reſpect. For other deſires often *ariſe* in my heart. But they do not *reign*. I put them all under my feet through Chriſt which ſtrengtheneth me. Therefore I believe he is *creating* me

anew

anew in this alſo, and that he has begun, though not finiſhed, his work.

Fourthly, His converſation is new. It is *always ſeaſoned with ſalt, and fit to miniſter grace to the hearers.*

So is mine, by the grace of God in Chriſt. Therefore, in this reſpect, I am a new creature.

Fifthly, His actions are new. The tenor of his life ſingly points at the glory of God. All his ſubſtance and time are devoted thereto. *Whether he eats or drinks, or whatever he does,* it either ſprings from, or leads to, the love of God and man.

Such, by the grace of God in Chriſt, is the tenor of my life. Therefore, in this reſpect, I am a new creature.

* But St. Paul tells us elſewhere, that *the fruit of the Spirit is love, peace, joy, long-ſuffering, gentleneſs, meekneſs, temperance.* Now although, by the grace of God in Chriſt, I find a meaſure of ſome of theſe in myſelf, viz. of peace, long-ſuffering, gentleneſs, meekneſs, temperance: yet others I find not. I cannot find in myſelf the love of God or of Chriſt. Hence my deadneſs and wandrings in public prayer. Hence it is that even in the holy communion, I have frequently no more than a cold attention.

Again, I have not that joy in the Holy Ghoſt: no ſettled, laſting joy. Nor have I ſuch a peace as excludes the poſſibility either of fear or doubt. When holy men have told me, "I had no faith," I have often doubted, whether I had or no. And thoſe doubts have made me very uneaſy, till I was relieved by prayer and the holy ſcriptures.

Yet upon the whole, although I have not yet that joy in the Holy Ghoſt, nor the full aſſurance of faith, much leſs am I, in the full ſenſe of the words, *in Chriſt a new creature:* I nevertheleſs truſt that I have a meaſure of faith, and am *accepted in the Beloved:* I truſt, *the hand-writing that was againſt me is blotted out*, and that I am *reconciled to God* through his Son."

Sund. 15. I preached twice at the caſtle, and afterwards expounded at three ſocieties. Wedneſday evening I came to London again, and on Friday met a ſociety (of ſoldiers chiefly) at Weſtminſter. On Sunday 22, I preached at Bloomſbury in the morning, and at Shadwell in the afternoon. Wedneſday 25, I preached at Baſingſhaw church: on Friday morning at St. Antholin's: on Sunday at Iſlington and at London-Wall.

In the evening being troubled at what ſome ſaid, of *the kingdom of God within us*, and doubtful of my own ſtate, I called upon God, and received this anſwer from his word, *He himſelf alſo waited for the kingdom of God.* "But ſhould

not

not I wait in ſilence and retirement?" was the thought that immediately ſtruck into my mind. I opened my teſtament again, on thoſe words, *Seeſt thou not, how faith wrought together with his works? And by works was faith made perfect.*

Frid. Nov. 3. I preached at St. Antholin's. Sunday 5, in the morning at St. Botolph's, Biſhopſgate, in the afternoon at Iſlington, and in the evening to ſuch a congregation as I never ſaw before, at St. Clement's in the Strand. As this was the firſt time of my preaching here, I ſuppoſe it is to be the laſt.

On Wedneſday my brother and I went, at their earneſt deſire, to do the laſt good office to the condemned malefactors. It was the moſt glorious inſtance I ever ſaw, of faith triumphing over ſin and death. One obſerving the tears run faſt down the cheeks of one of them in particular, while his eyes were ſteadily fixed upwards, a few moments before he died, aſked, "How do you feel your heart now?" He calmly replied, "I feel a peace, which I could not "have believed to be poſſible. And I know it "is the peace of God, which paſſeth all under-"ſtanding."

My brother took that occaſion of declaring the goſpel of peace, to a large aſſembly of publicans and ſinners. *O Lord God of my fathers* accept even *me* among them, and *caſt me not out from among thy children!*

In the evening I proclaimed mercy to my fellow-ſinners at Baſingſhaw church: and the next morning at St. Antholin's. Friday 10, I ſet out, and Saturday 11, ſpent the evening with a little company at Oxford. I was grieved to find, *prudence* had made them leave off ſinging pſalms. I fear it will not ſtop here. * God deliver me, and all that ſeek him in ſincerity, from what the world calls *Chriſtian prudence!*

Sund. 12. I preached twice at the caſtle. In the following week, I began more narrowly to inquire what the doctrine of the church of England is, concerning the much controverted point of juſtification by FAITH. And the ſum of what I found in the homilies, I extracted and printed for the uſe of others.

* Sund. 19. I only preached in the afternoon at the caſtle. On Monday night I was greatly troubled in dreams, and about eleven o'clock waked in an unaccountable conſternation, without being able to ſleep again. About that time (as I found in the morning) one who had been deſigned to be my pupil, but was not, came into the Porter's-lodge, (where ſeveral perſons were ſitting) with a piſtol in his hand. He preſented this, as in ſport, firſt at one and then at another. He then attempted twice or thrice to ſhoot himſelf, but it would not go off. Upon his laying it down, one took it up, and blew out the priming. He was very angry, went and got freſh prime,

came

came in again, ſat down, beat the flint with his key; and about twelve, pulling off his hat and wig, ſaid, "He would die like a gentleman," and ſhot himſelf through the head.

Thurſ. 23. Returning from preaching at the caſtle, I met once more with my old companion in affliction, C. D. who ſtayed with me till Monday. His laſt converſation with me was as follows:

"In this you are better than you was at Savannah. You know that you was then quite wrong. But you are not right yet. You know that you was then blind. But you do not ſee now.

"I doubt not but God *will* bring you to the right foundation. But I have no hope for you, while you are on your preſent foundation. It is as different from the true, as the right hand from the left. You have all to begin anew.

"I have obſerved all your words and actions, and I ſee you are of the ſame ſpirit ſtill. You have a ſimplicity: but it is a ſimplicity of your own. It is not the ſimplicity of Chriſt. You think you do not truſt in your own works. But you do truſt in your own works. You do not believe in Chriſt.

"You have a preſent freedom from ſin. But it is only a temporary ſuſpenſion of it, not a deliverance from it. And you have a peace. But

it is not a true peace. If death were to approach, you would find all your fears return.

" But I am forbid to say any more. My heart sinks in me like a stone."

I was troubled. I begged of God an answer of peace, and opened on those words, *As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.* I was asking in the evening, that God would fulfil all his promises in my soul, when I opened my testament on those words, *My hour is not yet come.*

Sund. Dec. 3. I began reading prayers at Bocardo (the city prison) which had been long discontinued. In the afternoon I received a letter, earnestly desiring me, to publish my account of Georgia: and another as earnestly dissuading me from it, " because it would bring much trouble upon me." I consulted God in his word and received two answers; the first Ezek. xxxiii. 11. 2—6. The other, *Thou therefore endure hardship, as a good soldier of Jesus Christ.*

Tues. Dec. 5. I began reading prayers and preaching in Glocester-green workhouse, and on Thursday in that belonging to St. Thomas's parish. On both days I preached at the castle. At St. Thomas's was a young woman, raving mad, screaming and tormenting herself continually. I had a strong desire to speak to her. The moment I began she was still. The tears ran down her cheeks all the time I was telling her, " Jesus of Nazareth

Nazareth is able and willing to deliver you." O where is faith upon earth? Why are these poor wretches left under the open bondage of Satan? Jesus, Master! Give thou medicine to heal their sickness: and deliver those who are now also vexed with unclean spirits!

About this time, being desirous to know how the work of God went on among our brethren at London, I wrote to many of them concerning the state of their souls. One or two of their answers I have subjoined.

My dear friend, whom I love in the truth.

I Know *my* Saviour's voice, and my heart burns with love and desire to follow him in the regeneration. I have no confidence in the flesh. I loath myself and love him only. My dear brother, my spirit even at this moment rejoices in God my Saviour, and the love which is shed abroad in my heart by the Holy Ghost, destroys all self-love, so that I could lay down my life for my brethren. I know that my Redeemer liveth, and have confidence towards God, that through his blood my sins are forgiven. He hath begotten me of his own will, and saves me from sin, so that it has no dominion over me. His Spirit bears witness with my spirit, that I am his child by adoption and grace. And this is not for

works of righteouſnefs which I have done. For I am his workmanſhip, created in Chriſt Jeſus unto good works: ſo that all boaſting is excluded. It is now about eighteen years ſince Jeſus took poſſeſſion of my heart. He then opened my eyes and ſaid unto me, Be of good cheer, thy ſins are forgiven thee. * My dear friend, bear with my relating, after what manner I was born of God. It was an *inſtantaneous* act. My whole heart was filled with a divine power, drawing all the faculties of my ſoul after Chriſt, which continued three or four nights and days. It was as a mighty ruſhing wind, coming into the ſoul, enabling me from that moment to be more than conqueror, over thoſe corruptions which before I was always a ſlave to. Since that time, the whole bent of my will hath been towards him day and night, even in my dreams. I know that I dwell in Chriſt, and Chriſt in me; I am bone of his bone, and fleſh of his fleſh. That you and all that wait for his appearing, may find the conſolation of Iſrael, is the earneſt prayer of

Your affectionate brother in Chriſt,

W. F.

My moſt dear and honoured father in Chriſt,

IN the twentieth year of my age, 1737, God was pleaſed to open my eyes, and to let me ſee that I did not live as beeame a ehild of God. I found my ſins were great (though I was what they eall a ſober perſon) and that God kept an aceount of them all. However I thought, if I repented, and led a good life, God would aceept me. And ſo I went on for about half a year, and had ſometimes great joy. But laſt winter, I began to find, that whatever I did, was nothing, and the enemy of ſouls laid ſo many things to my eharge, that ſometimes I deſpaired of heaven. I eontinued in great doubts and fears till April 9, when I went out of town. Here for a time I was greatly tranſported, in feeing the glorious works of God: but in about three weeks I was violently aſſaulted again. God then offered a Saviour to me, but my ſelf-righteouſneſs kept me from laying hold on him.

On Whitſunday I went to reeeive the bleſſed ſacrament, but with a heart as hard as a ſtone. Heavy-laden I was indeed, when God was pleaſed to let me ſee a erueified Saviour. I ſaw there was a fountain opened in his ſide for me to waſh in and be clean. But alas! I was afraid to venture, fearing I ſhould be too preſumptuous. And I know, I at that time refuſed the atonement whieh I might then have had. Yet I received

great comfort. But in about nine days time, my joy went out, as a lamp does for want of oil, and I fell into my old ſtate. Yet I was not without hope; for ever after that time I could not deſpair of ſalvation: I had ſo clear a ſight of the fountain opened in the ſide of our Lord. But ſtill when I thought of death, or the day of judgment, it was a great terror to me. And yet I was afraid to venture to lay all my ſins upon Chriſt.

* This was not all. But whenever I retired to prayer, I had a violent pain in my head. This only ſeized me when I began to pray earneſtly, or to cry out aloud to Chriſt. But when I cried to him againſt this alſo, he gave me eaſe. Well, I found God did love me, and did draw me to Chriſt. I hungered and thirſted after him; but was ſtill afraid to go boldly to Chriſt, and to claim him as *my* Saviour.

July 3. My dear ſiſter came down to ſee me. She had received the atonement on St. Peter's day. I told her, I thought, Chriſt died for *me*, but as to the aſſurance ſhe mentioned, I could ſay nothing.

July 5. She went. That night I went into the garden, and conſidering what ſhe had told me, I ſaw him by faith, whoſe eyes are as a flame of fire, him who juſtifieth the ungodly. I told him I was ungodly, and it was for *me* that he died. His blood did I plead with great faith, to blot out the hand-writing that was againſt me. I told

my

my Saviour, that he had promiſed to give reſt, to all that were heavy-laden. This promiſe I claimed, and I ſaw him by faith, ſtand condemned before God in my ſtead. I ſaw the fountain opened in his ſide. I found, as I hungered, he fed me: as my ſoul thirſted, he gave me out of that fountain to drink. And ſo ſtrong was my faith, that if I had had all the ſins of the world laid upon me, I knew and was ſure one drop of his blood was ſufficient to atone for all. Well, I clave unto him, and he did waſh me in his blood. He hath preſented me to his Father and my Father, to his God and my God, a pure, ſpotleſs Virgin, as if I had never committed any ſin. It is on Jeſus I ſtand, the Saviour of ſinners. It is he that hath loved *me*, and given himſelf for *me*. I cleave unto him, as my ſurety, and he is bound to pay God the debt. While I ſtand on this rock, I am ſure the gates of hell cannot prevail againſt me. It is by faith that I am juſtified, and have peace with God through him. His blood has made reconciliation to God for me. It is by faith I have received the atonement. It is by faith I have the Son of God and the Spirit of Chriſt dwelling in me. And what then ſhall ſeparate me from the love of God which is in Chriſt Jeſus my Lord?

You muſt think what a tranſport of joy I was then in, when I that was loſt and undone, dropping into hell, felt a Redeemer come, who, is *mighty to ſave, to ſave unto the uttermoſt*. Yet I did not receive the witneſs of the Spirit at that

time. But in about half an hour, the devil came with great power to tempt me. However I minded him not, but went in and lay down pretty much composed in my mind. Now St. Paul *says after ye believed, ye were sealed with the Spirit of promise.* So it was with me. After I had believed on him that *justifieth the ungodly*, I received that seal of the spirit, which is the *earnest of our inheritance.*

July 6. In the morning, being by myself, I found the work of the spirit was very powerful upon me (altho' you know God does not deal with every soul in the same way). As my mother bore me with great pain, so did I feel great pain in my soul in being born of God. Indeed I thought the pains of death were upon me, and that my soul was than taking leave of the body. I thought I was going to him whom I saw with strong faith standing ready to receive me. In this, violent agony I continued about four hours; and then I began to feel the *spirit of God bearing witness with my spirit, that I was born of God. Because I was* a child of God he *sent forth the spirit of his Son into me, crying abba, Father.* For that is the cry of every new-born soul. O mighty, powerful, happy change! I who had nothing but devils ready to drag me to hell, now found I had angels to guard me to my reconciled father, and my judge, who just before stood ready to condemn me, was now become my righteousness. But I cannot express what God hath done for my soul.

soul. No; this is to be my everlasting employment when I have put off this frail, sinful body, when I join with that great multitude which no man can number, in singing praises to the Lamb that loved us, and gave himself for us! O how powerful are the workings of the Almighty in a new-born soul! The love of God was shed abroad in my heart, and a flame kindled there, so that my body was almost torn asunder. I loved. The Spirit cried strong in my heart. I trembled. I sung. I joined my voice with those that excel in strength. My soul was got up into the holy mount. I had no thoughts of coming down again into the body. I who not long before had called to the rocks to fall on me and the mountains to cover me, could now call for nothing else but *come*, Lord Jesus *come quickly*. Then I could cry out with great boldness, there, O God, is my surety! There, O death, is thy plague! There, O grave, is thy destruction! There O serpent is the seed, that shall for ever bruise thy head. O I thought my head was a fountain of water! I was dissolved in love. *My beloved is mine, and I am his.* He has all charms. He has ravished my heart. He is my comforter, my friend, my all, He is now in his garden, feeding among the lillies. *O I am sick of love.* He is altogether lovely, *the chiefest among ten thousand.*

Sund. 10. I administered the Lord's Supper at the Castle. At one I expounded at Mr. Fox's as usual. The great power of God was with us, and

and one who had been in deſpair ſeveral years, received a witneſs that ſhe was a child of God.

Mond. 11. hearing Mr. Whitefield was arrived from Georgia, I haſtened to London; and on Tueſ. 12. God gave us once more to take ſweet counſel together.

Frid. 15. I preached at St. Antholine's.

Sat. 16. One who had examined himſelf by the reflections wrote Oct 14, made the following obſervations on the ſtate of his own ſoul.

1. I *judge* thus of myſelf. But I feel it not. Therefore there is in me ſtill, the old heart of ſtone.

2. I judge thus of happineſs. But I ſtill hanker after creature-happineſs. My ſoul is almoſt continually running out after one creature or another, and *imagining* how happy ſhould I be in ſuch or ſuch a condition. I have more pleaſure in eating and drinking, and in the company of thoſe I love than I have in God. I have a reliſh for earthly happineſs. I have not a reliſh for Heavenly. *I favour (φρονῶ) the things of men, not the things of God.* Therefore there is in me ſtill the carnal heart, the φρόνημα σαρκός.

But the eyes of my underſtanding are not yet fully opened.

II. "This is the deſign of *my* life." But a thouſand little deſigns are daily ſtealing into my ſoul. This is my *ultimate* deſign; but *intermediate* deſigns are continually creeping in upon me; deſigns (tho' often diſguiſed) of pleaſing myſelf, of doing

doing my own will; designs, wherein I do not eye God, at least, not him singly.

Therefore my eye is not yet single; at least, not always so.

III. Are my desires new? Not all. Some are new, some old. My desires are like my designs. My *great* desire is, To have *Christ formed in my heart by faith.* But little desires are daily stealing into my soul. And so my great hopes and fears have respect to God. But a thousand little ones creep in between them.

Again, my desires, passions and inclinations in general are mixt: having something of Christ and something of earth. I love you, for instance. But my love is only partly spiritual, and partly natural. Something of *my own* cleaves to that which is of God. Nor can I divide the earthly part from the heavenly.

Sund. 17. I preached in the afternoon at Islington: in the evening at St. Swithin's, for the last time. Sund. 24. I preached at Great St. Bartholomew's in the morning, and at Islington in the afternoon; where we had the blessed sacrament every day this week, and were comforted on every side.

Wed. 27. I preached at Basingshaw church; Sund. 31, to many thousands, in St. George's, Spitalfields. And to a yet more crouded congregation at Whitechappel, in the afternoon, I declared those glad tidings (O that they would know the things which make for their peace!)

I will

I will heal their backſliding: I will love them freely.

Monday, January 1, 1739. Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles, were preſent at our love feaſt in Fetter-lane, with about ſixty of our brethren. About three in the morning, as we were continuing inſtant in prayer, the power of God came mightily upon us, inſomuch that many cried out for exceeding joy, and many fell to the ground. As ſoon as we were recovered a little from that awe and amazement at the preſence of his Majeſty, we broke out with one voice, *We praiſe thee, O God; we acknowledge thee to be the Lord.*

Thurſd. 4. One who had had the form of godlineſs many years, wrote the following reflections.

"My friends affirm *I am mad*, becauſe I ſaid *I was not a Chriſtian a year ago.* I affirm, I am not a Chriſtian now. Indeed what I might have been I know not, had I been faithful to the grace then given, when expecting nothing leſs, I received ſuch a ſenſe of the forgiveneſs of my ſins, as till then I never knew. But that I am not a Chriſtian at this day, I as aſſuredly know, as that Jeſus is the Chriſt.

"For a Chriſtian is one who has the fruits of the Spirit of Chriſt, which (to mention no more) are love, peace, joy. But theſe I have not. I have not any love of God. I do not love either the Father or the Son. Do you aſk, How do I know

know whether I love God? I answer by another question, How do you know, whether you love me? Why, as you know, whether you are hot or cold. You *feel* this moment, that you do or do not love me. And I *feel* this moment, I do not love God; which therefore I *know*, because I *feel* it. There is no word more proper, more clear, or more strong.

"And I know it also by St. John's plain rule, *If any man love the world, the love of the Father is not in him.* For I love the world. I desire the things of the world, some or other of them, and have done all my life. I have always placed some part of my happiness in some or other of the things that are seen. Particularly in meat and drink, and in the company of those I loved. For many years I have been, yea and still am, hankering after a happiness, in loving, and being loved by one or another. And in these I have from time to time taken more pleasure than in God.

"Again, joy in the Holy Ghost I have not. I have now and then some starts of joy in God: but it is not *that* joy. For it is not abiding. Neither is it greater than I have had on some worldly occasions. So that I can in no wise be said to *rejoice evermore*; much less to *rejoice with joy unspeakable and full of glory.*

"Yet again; I have not *the peace of God*; *that* peace, peculiarly so called. The peace I have may be accounted for on natural principles. I have

have health, ſtrength, friends, a competent fortune, and a compoſed, chearful temper. Who would not have a ſort of peace in ſuch circumſtances? But I have none which can with any propriety be called, a peace which paſſeth all underſtanding.

From hence I conclude (and let all the *ſaints of the world* hear, that whereinſoever they boaſt, they may be found even as I) though I have given, and do give all my goods to feed the poor, I am not a Chriſtian. Though I have endured hardſhip, though I have in all things denied myſelf and taken up my croſs, I am not a Chriſtian. My works are nothing, my ſufferings are nothing; I have not the fruits of the Spirit of Chriſt. Though I have conſtantly uſed all the means of grace, for twenty years, I am not a Chriſtian.

Wedneſ. 17. I was with two perſons, who I doubt are properly *enthuſiaſts*. For, firſt, they think to attain the end without the means, which is *enthuſiaſm*, properly ſo called. Again, they think themſelves inſpired by God, and are not. But falſe, imaginary inſpiration is *enthuſiaſm*. That theirs is only imaginary inſpiration appears hence, it contradicts the law, and the teſtimony.

Sund. 21. We were ſurprized in the evening, while I was expounding in the Minories. A well-dreſt, middle-aged woman, ſuddenly cried out, as in the agonies of death. She continued ſo to do for ſome time, with all the ſigns of the ſharpeſt anguiſh of ſpirit. When ſhe was a little recovered,

recovered, I desired her to call upon me the next day. She then told me, that about three years before, she was under strong convictions of sin, and in such terror of mind, that she had no comfort in any thing, nor any rest, day or night: that she sent for the minister of her parish and told him the distress she was in: upon which he told her husband she was stark mad, and advised him to send for a physician immediately. A physician was sent for accordingly, who ordered her to be blooded, blistered, and so on. But this did not heal her wounded spirit. So that she continued much as she was before: till the last night, he whose word she at first found, to be *sharper than any two-edged sword*, gave her a faint hope, that he would undertake her cause, and heal the soul which had sinned against him.

Thurs. 25. I baptized John Smith, (late an Anabaptist) and four other adults at Islington. Of the adults I have known baptized lately, one only was at that time born again, in the full sense of the word, that is, found a thorough, inward change, by the love of God filling her heart. Most of them were only born again in a lower sense, *i. e.* received the remission of their sins. And some (as it has since too plainly appeared) neither in one sense nor the other.

Sund. 28. I went (having been long importuned thereto) about five in the evening, with four or five of my friends to a house where was one of those commonly called French *prophets*. After a time

a time, ſhe came in. She ſeemed about four or five and twenty, of an agreeable ſpeech and behaviour. She aſked, Why we came? I ſaid, "To try the ſpirits, whether they be of God." Preſently after ſhe leaned back in her chair, and ſeemed to have ſtrong workings in her breaſt, with deep ſighings intermixt. Her head, and hands, and by turns, every part of her body ſeemed alſo to be in a kind of convulſive motion. This continued about ten minutes, till (at ſix) ſhe began to ſpeak (though the workings, ſighings and contorſions of her body, were ſo intermixt with her words, that ſhe ſeldom ſpoke half a ſentence together) with a clear, ſtrong voice, "Father, Thy will, thy will be done. "Thus ſaith the Lord, if any of you that is a "father, his child aſk bread, will he give him a "ſtone? If he aſk a fiſh, will he give him a "ſcorpion? Aſk bread of me, my children, and "I will give you bread. I will not, will not give "you a ſcorpion. By this judge of what ye ſhall "now hear."

She ſpoke much (all as in the perſon of God, and moſtly in ſcripture words) of the fulfilling of the prophecies, the coming of Chriſt now at hand, and the ſpreading of the goſpel over all the earth. Then ſhe exhorted us, not to be in haſte, in judging her ſpirit, to be or not to be of God; but to wait upon God, and he would teach us, if we conferred not with fleſh and blood. She added,

with

with many inforcements, That we muſt watch and pray, and take up our croſs, and *be ſtill before* God."

Two or three of our company were much affected, and believed ſhe ſpoke by the Spirit of God. But this was in no wiſe clear to me. The motion might be either hyſterical or artificial. And the ſame words, any perſon of a good underſtanding and well verſed in the ſcriptures might have ſpoken. But I let the matter alone: knowing this, that *if it be not of God, it will come to nought.*

Sund. Feb. 4. I preached at St. Giles's on *Whoſoever believeth on me, out of his belly ſhall flow rivers of living water.* How was the power of God preſent with us! I am content to preach here no more.

Frid. 9. A note was given me at Wapping, in (nearly) theſe words;

SIR,

YOUR *prayers are deſired for a child that is lunatick and ſore vexed day and night, that our Lord would be pleas'd to heal him, as he did thoſe in the days of his fleſh, and that he would give his parents faith and patience 'till his time is come.*

Tueſday 13. I received the following note.

SIR,

I *Return you hearty thanks for your prayers on* Friday *for my tortured ſon. He grows worſe and*

and worſe, I hope, the nearer deliverance. I beg your prayers ſtill to our Redeemer, who will cure him, or give us patience to bear the rod, hoping it is dipped in the blood of the lamb.

Sir He is taken with grievous weeping, his heart beating, as if it would beat thro' his ribs, he ſwells ready to burſt, ſweats great drops, runs about beating and tearing himſelf. He bites and pinches me, ſo that I carry his marks always on me. He lays his hands on the fire, and ſticks pins in his fleſh. Thus he has been theſe five years. He is in his 11th year, a wonder of affliction: I hope, of mercy alſo; and that I ſhall yet praiſe him who is my Redeemer and my God.

Sat. 17. A few of us prayed with him; and from that time (as his parents ſince informed us) he had more reſt (altho' not a full deliverance) than he had had for two years before.

Sund. 18. I was deſired to preach at Sir George Wheler's Chapel, in Spital-Fields, morning and afternoon. I did ſo in the morning, but was not ſuffered to conclude my ſubject (as I had deſigned) in the afternoon; a good remembrance, that I ſhould, if poſſible, declare at *every* time, the *whole* counſel of God.

Sund. 25. I preached in the morning to a numerous congregation, at St. Katherine's, near the tower; at Iſlington in the afternoon. Many here were (as uſual) deeply offended. But the counſel of the Lord it ſhall ſtand.

Frid.

Frid. March 2. It was the advice of all our brethren, that I ſhould ſpend a few days at Oxford. whither I accordingly went on Saturd. 3. A few names I found here alſo, who had not denied the faith, neither been aſhamed of their Lord, even in the midſt of a perverſe generation. And every day we were together, we had convincing proof, ſuch as it had not before entered into our hearts to conceive, that *he is able to ſave unto the uttermoſt all that come unto God thro' him.*

* One of the moſt ſurprizing inſtances of his power which I ever remember to have ſeen, was on the Tueſday following; when I viſited one who was above meaſure inraged at *this new way*, and zealous in oppoſing it. Finding argument to be of no other effect, than to inflame her more and more, I broke off the diſpute and deſired we might join in prayer, which ſhe ſo far conſented to, as to kneel down. In a few minutes ſhe fell into an extreme agony, both of body and ſoul; and ſoon after cried out with the utmoſt earneſtneſs. "Now I know, I am forgiven for Chriſt's ſake." Many other words ſhe uttered to the ſame effect, witneſſing a hope full of immortality. And from that hour, God hath ſet her face as a flint to declare the faith which before ſhe perſecuted.

Thurſ. 8. I called upon her and a few of her neighbours, who were met together in the evening among whom I found a gentleman of the ſame ſpirit ſhe had been of, earneſtly labouring to pervert

vert the truth of the gospel. To prevent his going on as the less evil of the two, I entered directly into the controversy, touching both the cause and the fruits of justification: In the midst of the dispute, one who sat at a small distance, felt as it were the piercing of a sword, and before she could be brought to another house, whither I was going, could not avoid crying out aloud, even in the street. But no sooner had we made our request known to God, than he sent her help from his holy place.

At my return from hence, I found Mr. Kinchin, just come from Dummer, who earnestly desired me, instead of setting out for London the next morning (as I designed) to go to Dummer and supply his church on Sunday. On Friday morning I set out, according to his desire, and in the evening came to Reading, where I found a young † man who had in some measure *known the power of the world to come.* I spent the evening with him and a few of his serious friends; and it pleased God much to strengthen and comfort them.

Sat. 10. In the afternoon I came to Dummer; and on sunday morning had a large and attentive congregation. I was desired to expound in the evening at Basingstoke. The next day I returned to Reading, and thence on Tuesday to Oxford, where I found many more and more rejoicing in God their Saviour. Wednesday 14, I had an opportunity

† Mr. Cennick.

portunity of preaching once again to the poor prisoners in the Castle. Thursd. 15. I set out early in the morning, and in the afternoon came to London.

During my stay here, I was fully employed; between our own society, in Fetter-lane, and many others, where I was continually desired to expound: so that I had no thought of leaving London, when I received (after several others) a letter from Mr. Whitefield, and another from Mr. Seward, intreating me in the most pressing manner, to come to Bristol without delay. This I was not at all forward to do; and perhaps a little the less inclined to it (tho' I trust, I do not count my life dear unto myself, so I may finish my course with joy) because of the remarkable scriptures which offered as often as we enquired, touching the consequence of this removal: probably permitted for the trial of our faith. † *Get thee up into this mountain—and die in the mount, whither thou goest up, and be gathered unto thy people.* ‡ *And the children of Israel wept for Moses in the plains of Moab thirty days.* ‖ *I will shew him, how great things he must suffer for my name's sake.* § *And devout men carried Stephen to his burial, and made great lamentation over him.*

Wed. 28. My journey was proposed to our society in Fetter-lane. But my brother Charles would scarce bear the mention of it; till appeal-

† Deut. xxxii. 49, 50. ‡ C. xxxiv. 8. ‖ Acts. ix. 16. § C. viii. 2.

ing to the oracles of God, he received thoſe words, as ſpoken to himſelf, and anſwered not again: *Son of man, behold I take from thee the deſire of thine eyes with a ſtroke: Yet ſhalt thou not mourn or weep, neither ſhall thy tears run down.* Our other brethren however continuing the diſpute, without any probability of their coming to one concluſion, we at length all agreed, to decide it by lot. And by this it was determined, "I ſhould go." Several afterwards deſiring, we might open the bible, concerning the iſſue of this, we did ſo on the ſeveral portions of ſcripture, which I ſhall ſet down, without any reflection upon them. † *Now there was long war between the houſe of Saul and the houſe of David; but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.* ‡ *When wicked men have ſlain a righteous perſon in his own houſe upon his bed: Shall I not now require his blood at your hands, and take you away from the earth?* § *And* Ahaz *ſlept with his fathers, and they buried him in the city, even in Jeruſalem.*

Perhaps it may be a ſatisfaction to ſome, if before I enter upon this new period of my life, I give the reaſons, why I preferred for ſo many years an univerſity life before any other: then eſpecially, when I was earneſtly preſſed by my father, to accept of a cure of ſouls. I have here therefore ſubjoined the letter I wrote ſeveral years ago on that occaſion:

Dear

† Sam. iii. 1. ‡ 2 Sam. iv. 11. § 2 Chron. xxix. 30.

Dear Sir, *Oxon, Dec.* 10, 1734.

1. THE authority of a parent and the call of providence are things of ſo ſacred a nature, that a queſtion in which theſe are any way concerned, deſerves the moſt ſerious conſideration. I am therefore greatly obliged to you, for the pains you have taken to ſet our queſtion in a clear light; which I now intend to conſider more at large with the utmoſt attention of which I am capable. And I ſhall the more chearfully do it, as being aſſured of you joining with me in imploring his guidance, who will not ſuffer thoſe that truſt in him, to ſeek death in the error of their life.

2. I entirely agree, "That the glory of God and the different degrees of promoting it, are to be our ſole conſideration and direction in the choice of any courſe of life:" and conſequently, that it muſt wholly turn upon this ſingle point, which I ought to prefer, a college life, or that of rector of a pariſh? I do not ſay, the glory of God is to be my firſt or my principal conſideration: but my *only* one; ſince all that are not implied in this, are abſolutely of no weight. In preſence of this, they all vaniſh away: they are leſs than the ſmall duſt of the ballance.

3. And indeed, till all other conſiderations were ſet aſide, I could never come to any clear determination: till my eye was ſingle, my whole mind was full of darkneſs. Whereas ſo long as it is fixt on the glory of God, without any

other conſideration, I have no more doubt of the way wherein I ſhould go, than of the ſhining of the mid-day ſun.

4. Now that life tends moſt to the glory of God, wherein we moſt promote holineſs in ourſelves and others; as being fully perſuaded, that theſe can never be put aſunder. And if not, then whatever ſtate is beſt on either of theſe accounts, is ſo on the other likewiſe. If it be, in the whole beſt for others, ſo it is for ourſelves: if it be beſt for ourſelves, it is ſo for them.

5. However, when two ways of life are propoſed I would chuſe to conſider firſt, which have I reaſon to believe, will be beſt for *my own ſoul?* Will moſt forward me in holineſs? By holineſs meaning, not faſting (as you ſeem to ſuppoſe) or bodily auſterities; but the mind that was in Chriſt. A renewal of ſoul in the image of God. And I believe the ſtate wherein I am, will moſt forward me in this, becauſe of the peculiar advantages I now enjoy.

6. The firſt of theſe is daily converſe with my friends. I know no other place under heaven, where I can have ſome always at hand, of the ſame judgment, and engaged in the ſame ſtudies; perſons who are awakened into a full conviction, that they have but one work to do upon earth; who ſee, at a diſtance, what that one work is, even the recovery of a ſingle eye and a clean heart; who in order to this, have according to their power, abſolutely devoted themſelves to God,

God, and follow after their Lord, denying themſelves and taking up their croſs daily. To have even a ſmall number of ſuch friends, conſtantly watching over my ſoul, and adminiſtring, as need is, reproof or advice with all plainneſs and gentleneſs, is a bleſſing I know not where to find, in any other part of the kingdom.

7. Another bleſſing which I enjoy here in a greater degree than I could expect elſewhere is retirement. I have not only as much, but as little company as I pleaſe. Trifling viſitants I have none. No one takes it into his head, to come within my doors, unleſs I deſire him, or he has buſineſs with me. And even then, as ſoon as his buſineſs is done, he immediately goes away.

8. Both theſe bleſſings are greatly indeared to me when I ſpend but one week out of this place. The far greateſt part of the converſation I meet with abroad, even with the better ſort of men, turns on points that are quite wide of *my* purpoſe, that no way forward the end of *my* life. Now, if they have time to ſpare, I have not. 'Tis abſolutely needful for ſuch a one as me, to follow with all poſſible care and vigilance that wiſe advice of Mr. Herbert;

"Still let thy mind be bent; ſtill plotting how,
"And when, and where, the buſineſs may be done."

And this, I bleſs God, I can in ſome meaſure do, while I avoid that bane of all religion, the company of *good ſort of men*, as they are called; perſons who have a *liking* to, but no *ſenſe* of religion. But theſe inſenſibly undermine all my reſolution, and ſteal away what little zeal I have. So that I never come from among theſe ſaints of the world (as John Valdeſſo terms them) faint, diſſipated and ſhorn of all my ſtrength, but I ſay, "God deliver me from a half Chriſtian."

9. Freedom from care is yet another invaluable bleſſing. And where could I enjoy this as I do now; I *hear* of ſuch a thing as the cares of the world; but I *feel* them not. My income is ready for me on ſo many ſtated days: all I have to do is, to carry it home. The grand article of my expence is food. And this too is provided without any care of mine. The ſervants I employ are always ready at quarter-day; ſo I have no trouble on their account. And what I occaſionally need to buy, I can immediately have, without any expence of thought. Here therefore I can be *without carefulneſs*. I can *attend upon the Lord without diſtraction*. And I know what a help this is to the being *holy both in body and ſpirit*.

10. To quicken me in making a diligent and thankful uſe of theſe peculiar advantages, I have the opportunity of communicating weekly, and of public prayer twice a day. It would be eaſy to mention many more, as well as to ſhew many diſadvantages,

diſadvantages, which one of greater courage and ſkill than me, could ſcarce ſeparate from the way of life you ſpeak of. But whatever others could do, I could not. I could not ſtand my ground one month, againſt intemperance in ſleep, ſelf-indulgence in food, irregularity in ſtudy: againſt a general lukewarmneſs in my affections, and remiſſneſs in my actions, againſt a ſoftneſs directly oppoſite to the character of a good ſoldier of Jeſus Chriſt. And then when my ſpirit was thus diſſolved, I ſhould be an eaſy prey to every temptation. Then might the cares of the world and the deſire of other things, roll back with a full tide upon me: and it would be no wonder, if while I preached to others, I myſelf ſhould be a caſt-away. I cannot therefore but obſerve, that the queſtion does not relate barely to the *degrees* of holineſs, but to the very *being of it:*

Agitur de Vita & Sanguine Turni:

The point is, whether I ſhall or ſhall not work out my ſalvation? Whether I ſhall ſerve Chriſt or Belial?

11. What ſtill heightens my fear of this untried ſtate, is that when I am once entered into it, I am entered irrecoverably, once for all;

Veſtigia nulla Retrorſum.

If I ſhould ever be weary of the way of life I am now in, I have frequent opportunities of quitting it: but whatever difficulties occur in in that, foreſeen or unforeſeen, there is no return any more than from the grave. When I have once launched out into the unknown ſea, there is no recovering my harbour. I muſt go on, through whatever whirlpools, or rocks, or ſands, though all the waves and ſtorms go over me.

12. Thus much as to myſelf. But I cannot deny, "That we are not to conſider ourſelves "alone; ſeeing God made us all for a ſocial life, "to which academical ſtudies are only prepara- "tory." I allow too, "That he will take an "exact account of every talent which he has "lent us, not to bury them, but to employ every "mite we have received according to his will, "whoſe ſtewards we are." I own alſo, "That "every follower of Chriſt, is, in his proportion, "the light of the world: that whoſoever is ſuch, "can no more be concealed, than the ſun in the "midſt of heaven; that if he is ſet as a light in "a dark place, his ſhining muſt be the more "conſpicuous; that to this very end was his "light given, even to ſhine on all around him:" and indeed, That "there is only one way to "hide it, which is, to put it out." I am obliged likewiſe, unleſs I will lie againſt the truth, to grant, "That there is not a more contemptible "animal upon earth, than one that drones away life,

"life, without ever labouring to promote, either "the glory of God, or the good of man; and "that, whether he be young or old, learned or "unlearned, *in* a college or *out* of it;" yet granting, "The superlative degree of contempt to be "on all accounts due to a college-drone:" a wretch who has received ten talents, and employs none; that is not only promised a reward hereafter, but is also paid before-hand for his work, and yet works not at all. But allowing all this, and whatever else you can say (for I own, you can never say enough) against the drowzy ingratitude, the lazy perjury of those, who are commonly called *harmless men*, a fair proportion of whom I must, to our shame, confess, are to be found in colleges: allowing this, I say, I do not apprehend, it concludes against a college life in general. For the abuse of it, does not destroy the use. Though there are some here who are the mere lumber of the creation, it does not follow, that others may not be of more service to the world, in this station than they could be in any other.

13. That I in particular, could, might (it seems) be inferred, from what has been shewn already, viz. that I may myself be holier here than any where else, if I faithfully use the blessings I enjoy. But to wave this, I have other reasons so to judge; and the first is, the plenteousness of the harvest. Here is indeed a large scene of various action. Here is room for cha-

rity in all its forms: there is ſcarce any poſſible way of doing good, for which here is not daily occaſion. I can now only touch on the ſeveral heads. Here are poor families to be relieved. Here are children to be educated. Here are workhouſes, wherein both young and old gladly receive the word of exhortation. Here are priſons, and therein a complication of all human wants. And, laſtly, here are the ſchools of the prophets. Of theſe in particular we muſt obſerve, that he who gains one, does thereby do as much ſervice to the world, as he could do in a pariſh in his whole life. For his name is legion; in him are contained all thoſe who ſhall be converted to God by him. He is not a ſingle drop of the dew of heaven, but a river to make glad the city of God.

15. "But Epworth, you ſay, is a larger ſphere "of action than this. There I ſhould have the "care of two thouſand ſouls." Two thouſand ſouls! I ſee not how it is poſſible for ſuch one as me, to take care of one hundred. Becauſe the weight that is now upon me is almoſt more than I can bear, ſhall I increaſe it tenfold?

——imponere pelio oſſam
Scilicet, atq; oſſæ frondoſum involvere olympum!

Would this be the way to help either myſelf or others up to heaven? Nay, the mountains I reared

reared would only crush my soul, and so make me utterly useless to others.

15. I need but just glance on several other reasons, why I am more likely to be useful here than elsewhere; as, because I have the advice of many friends in any difficulty, and their encouragement in any danger: because we have the eyes of multitudes upon us, who even without designing it, perform the most substantial office of friendship; apprizing us, if we have already done any thing wrong, and guarding us against doing so again; lastly, because we have a constant fund to supply the bodily wants of the poor, and thereby open a way for their souls to receive instruction.

16. If you say, "The love of the people of Epworth to me, may ballance these advantages:" I ask, how long will it last? Only till I come to tell them plainly, that their deeds are evil; and particularly to apply that general sentence, to say to each, Thou art the man! Alas, sir, do not I know, what love they had to you at once? And how many of them used you since? Why, just as every one will be used, whose business it is, to bring light to them that love darkness.

17. Notwithstanding therefore their present prejudice in my favour, I cannot see that I am likely to do that good either at Epworth or any other place, which I may hope to do in Oxford. And yet one terrible objection lies in the way. "Have you found it so in fact? What have you

" done there in fourteen years? Have not your " very attempts to do good there, for want either " of a particular turn of mind for the buſineſs " you engaged in, or of prudence to direct you " in the right method of doing it, been always " unſucceſsful? Nay, and brought ſuch contempt " upon you as has in ſome meaſure diſqualified " you for any future ſucceſs? And are there not " men in Oxford, who are not only better and " holier than you, but who having preſerved " their reputation, and being univerſally eſteem- " ed, are every way fitter to promote the glory " of God in that place?"

17. I am not careful to anſwer in this matter. It is not *my* part to ſay, whether God hath done good by *my* hands, whether I have a particular turn of mind for this, or not: and whether want of ſucceſs (where our attempts did not ſucceed) was owing to imprudence, or to other cauſes. But the latter part of the objection, " That one who is deſpiſed can do no good, " that without reputation a man cannot be uſe- " ful," being the ſtrong-hold of all the unbelieving, the vain-glorious, the cowardly Chriſtians (ſo called) I will, by the grace of God, ſee, what reaſon there is for this, thus continually to exalt itſelf againſt the goſpel of Chriſt.

18. With regard to contempt then (under which word I include all the paſſions that border upon it, as hate, envy, &c. and all the fruits that ſpring from it, ſuch as calumny and perſecution in

in all its forms) my firſt poſition in defiance of worldly wiſdom, is, *Every true Chriſtian is contemned wherever he lives, by thoſe who are not ſo, and who know him to be ſuch*, that is in effect by all with whom he converſes, ſince it is impoſſible for light not to ſhine. This poſition I prove, both from the example of our Lord, and his expreſs aſſertion. Firſt, from his example : *If the diſciple is not above his maſter : nor the ſervant above his Lord*, then as our maſter was *deſpiſed and rejected of men*, ſo will every one of his true diſciples. But *the diſciple is not above his maſter, nor the ſervant above his Lord.* Therefore—the conſequence will not fail him an hair's breath. I prove this ſecondly, from his own expreſs aſſertion of this conſequence. *If they have called the maſter of the houſe Beelzebub, how much more them of his houſhold? Remember* (ye that would fain forget or evade this) *the word which I ſaid unto you, the ſervant is not greater than the Lord: If they have perſecuted me, they will alſo perſecute you.* And as for that vain hope, that this belongs only to the firſt followers Chriſt, hear ye him ; *All theſe things they will do unto you, becauſe they know not him that ſent me.* And again, *Becauſe ye are not of the world, therefore the world hateth you.* Both the perſons who are hated, the perſons who hate them, and the cauſe of their hating them, are ſet down. *The hated* are all that are not of the world, that know and love God : *the haters* are all that are of the world,

world, that know not, love not God. *The cauſe of their hatred* is the entire, irreconcileable difference between their deſigns, judgments and affections: becauſe theſe know not God, and thoſe are determined to know and purſue nothing beſide him. Theſe eſteem and love the world: and thoſe count it dung and droſs, and ſingly deſire the love of Chriſt.

20. My next poſition is this: *till he is thus* deſpiſed *no man is in a ſtate of ſalvation.* And this is a plain conſequence of the former: for if all that are *not of the world*, are therefore deſpiſed by thoſe that are, then till a man is deſpiſed he is *of the world*, that is, out of a ſtate of ſalvation. Nor is it poſſible for all the trimmers between God and the world, to elude the conſequence, unleſs they can prove, that a man may be *of the world*, and yet be in a ſtate of ſalvation. I muſt therefore, with or without the conſent of theſe, keep cloſe to my Saviour's judgment, and maintain, that contempt is a part of the croſs, which every man bears who follows him: that it is the badge of his diſcipleſhip, the ſtamp of his profeſſion, the conſtant ſeal of his calling; inſomuch that though a man may be deſpiſed without being ſaved, yet he cannot be ſaved, without being deſpiſed.

21. I ſhould not ſpend any more words on this great truth, but that it is at preſent voted out of the world. The maſters in Iſrael, learned men, men of renown, ſeem abſolutely to have forgotten

forgotten it: nay, and cenſure thoſe who have not forgotten the words of their Lord, as *Setters forth of ſtrange doctrine.* Yet they who hearken to God rather than man, muſt lay down one ſtrange poſition more, that *the being deſpiſed is abſolutely neceſſary to our doing good in the world:* if not to our doing *ſome* good (for God *may* work by Judas,) yet to our doing *ſo much good* as we otherwiſe might: ſeeing we muſt know God, if we would fully teach others to know him. But if we do, we muſt be deſpiſed of them that know him not. *Where then is the ſcribe? Where is the wiſe? Where is the diſputer of this world?* Where is the replier againſt God with his ſage maxims, "He that is deſpiſed can "do no good in the world? To be uſeful, a man "muſt be eſteemed: to advance the glory of "God, you muſt have a fair reputation."—— Saith the world ſo? Well; what ſaith the ſcripture? Why, that God *hath laughed* all this Heathen wiſdom *to ſcorn.* It ſaith that twelve deſpiſed followers of a deſpiſed maſter, all of whom were of no reputation, who were eſteemed—*as the filth and off-ſcouring of the world,* did more good in it, than all the twelve tribes of Iſrael. It ſaith, that their deſpiſed maſter, left an expreſs declaration *to us and to our children, Bleſſed are ye* (not accurſed with the heavy curſe of doing no good, of being uſeleſs in the world) *when, men ſhall revile you and perſecute you, and*

ſay

ſay all manner of evil of you falſely for my name's ſake. Rejoice and be exceeding glad; for great is your reward in heaven.

22. Theſe are a part of my reaſons for chuſing to abide as yet in the ſtation wherein I now am. As to the flock committed to *your* care, whom you have many years fed with the ſincere milk of the word, I truſt in God, your labour ſhall not be in vain. Some of them you have ſeen gathered into the garner. And for yourſelf, I doubt not, when *your warfare is accompliſhed*, when you are *made perfect thro' ſufferings*, you ſhall follow the children whom God hath given you, full of years and victories. And he that took care of thoſe poor ſheep before you was born, will not forget them when you are dead.

Thurſ. March 29. I left London, and in the evening expounded to a ſmall company at Baſingſtoke. Sat. 31. In the evening I reached Briſtol, and met Mr. Whiteſield there. I could ſcarce reconcile myſelf at firſt to this *ſtrange way* of preaching in the fields, of which he ſet me an example on Sunday; having been all my life (till very lately) ſo tenacious of every point relating to decency and order, that I ſhould have thought the ſaving of ſouls *almoſt a ſin*, if it had not been done *in a church*.

April 1. In the evening (Mr. Whiteſield being gone) I begun expounding our Lord's ſermon on the mount (one pretty remarkable precedent of *field-preaching*, though I ſuppoſe

there

there were churches at that time alſo) to a little ſociety which was accuſtomed to meet once or twice a week in Nicholas-ſtreet.

Mond. 2. At four in the afternoon, I ſubmitted to *be more vile*, and proclaimed in the highways the glad tidings of ſalvation, ſpeaking from a little eminence in a ground adjoining to the city, to about three thouſand people. The ſcripture on which I ſpoke was this, (is it poſſible any one ſhould be ignorant, that it is fulfilled in every true miniſter of Chriſt?) *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor. He hath ſent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of ſight to the blind: To ſet at liberty them that are bruiſed, to proclaim the acceptable year of the Lord.*

At ſeven I began expounding the *acts of the apoſtles*, to a ſociety meeting in Baldwin-ſtreet: and the next day the goſpel of St. John in the chapel at Newgate; where I alſo daily read the morning ſervice of the church.

Wedneſ. 4. At Baptiſt-Mills, (a ſort of a ſuburb or village about half a mile from Briſtol) I offered the grace of God to about fifteen hundred perſons from theſe words, *I will heal their backſliding, I will love them freely.*

In the evening three women agreed to meet together weekly, with the ſame intention as thoſe at London, viz. *To confeſs their faults one to another, and pray one for another, that they may be*

be healed. At eight, four young men agreed to meet, in purſuance of the ſame deſign. How dare any man deny this to be (as to the ſubſtance of it) a meams of grace, ordained by God? Unleſs he will affirm (with Luther in the fury of his ſolifidianiſm) that St. James's epiſtle is *an epiſtle of ſtraw?*

Thurſ. 5. At five in the evening I began at a ſociety in Caſtle-ſtreet, expounding the epiſtle to the Romans; and the next evening at a ſociety in Glouceſter-Lane, the firſt epiſtle of St. John. On Saturday evening at Weaver's-Hall alſo I begun expounding the epiſtle to the Romans, and declared that goſpel to all, which is the *power of God unto ſalvation, to every one that believeth.*

Sund. 8. At ſeven in the morning I preached to about a thouſand perſons at Briſtol, and afterwards to about fifteen hundred, on the top of Hannam-Mount in Kingſwood. I called to them in the words of the evangelical prophet, *Ho! Every one that thirſteth, come ye to the waters; come and buy wine and milk, without money, and without price.* About five thouſand were in the afternoon at Roſe-Green, (on the other ſide of Kingſwood) among whom I ſtood and cried, in the name of the Lord, *If any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.*

Tueſ. 10. I was deſired to go to Bath; where

I offered to about a thouſand ſouls, the free grace of God to *heal their backſlidings*, and in the morning to (I believe) more than two thouſand. I preached to about the ſame number, at Baptiſt-Mills in the afternoon on *Chriſt, made of God unto us, wiſdom, and righteouſneſs and ſanctification, and redemption.*

Sat. 14. I preached at the poor-houſe; three or four hundred were within, and more than twice that number without: to whom I explained thoſe comfortable words, *When they had nothing to pay, he frankly forgave them both.*

Sund. 15. I explained at ſeven to 5 or 6000 perſons, the ſtory of the phariſee and the publican. About three thouſand were preſent at Hannam-Mount. I preached at Newgate after dinner to a crowded congregation. Between five and ſix we went to Roſe-Green: it rained hard at Briſtol, but not a drop fell upon us, while I declared to about five thouſand, *Chriſt our wiſdom, and righteouſneſs, and ſanctification, and redemption.* I concluded the day by ſhewing at the ſociety in Baldwin ſtreet, *That* his *blood cleanſeth us from all ſin.*

Tueſd. 17. At five in the afternoon, I was at a little ſociety in the Back-Lane. The room in which we were was propped beneath; but the weight of people made the floor give way, ſo that in the beginning of the expounding the poſt which propped it, fell down with a great noiſe. But the floor ſunk no further, ſo that after

after a little ſurprize at firſt, they quietly attended to the things that were ſpoken.

Thence I went to Baldwin-ſtreet, and expounded as it came in courſe, the 4th chap. of the Acts. We then called upon God, to confirm his word. Immediately one that ſtood by (to our no ſmall ſurprize) cried out aloud, with the utmoſt vehemence, even as in the agonies of death. But we continued in prayer, till *a new ſong was put in her mouth, a thankſgiving unto our God.* Soon after, two other perſons (well known in this place, as labouring to live in all good conſcience towards all men) were ſeized with ſtrong pain, and conſtrained to roar *for the diſquietneſs of their heart.* But it was not long before they likewiſe burſt forth into praiſe to God their Saviour. The laſt who called upon God as out of the belly of hell, was I——E—— a ſtranger, in Briſtol. And in a ſhort ſpace he alſo was overwhelmed with joy and love, knowing that God had healed his backſlidings. So many living witneſſes hath God given that *his hand is* ſtill *ſtretched out to heal*, and that *ſigns and wonders are even now wrought, by his holy child Jeſus.*

Wendeſ. 18. In the evening L——a S—— (late a quaker, but baptized the day before) R——a M— and a few others, were admitted into the ſociety. But R——a M—— was ſcarcely able, either to ſpeak or look up. *The ſorrows of death compaſſed her about, the pains of hell*

got

got hold upon her. We poured out our complaints before God, and ſhewed him of her trouble. And he ſoon ſhewed, he is a God *that heareth prayer*, ſhe felt in herſelf, that *being juſtified freely, ſhe had peace with God, thro' Jeſus Chriſt.* She *rejoiced in hope of the glory of God, and the love of God was ſhed abroad in her heart.*

April 20. Being Good-Friday, E——th R—n, T——l W——s, and one or two others firſt knew they had *redemption in the blood of Chriſt, the remiſſion of* their *ſins.*

Sat. 21. At Weaver's-hall a young man was ſuddenly ſeized with a violent trembling all over, and in a few minutes, *the ſorrows of his heart being enlarged*, ſunk down to the ground. But we ceaſed not calling upon God, till he raiſed him up full of *peace and joy in the Holy Ghoſt.*

On Eaſter-Day, it being a thorough rain, I could only preach at Newgate at eight in the morning, and two in the afternoon; in a houſe near Hannam-Mount at eleven: and in one near Roſe-Green at five. At the ſociety in the evening, many were cut to the heart, and many comforted.

Mond. 23. On a repeated invitation I went to Penſford, about five miles from Briſtol. I ſent to the miniſter, to aſk leave to preach in the church, but having waited ſome time and received no anſwer, I called on many of the people who were gathered together in an open place, *If any man thirſt, let him come unto me and drink.*

At

At four in the afternoon there were above three thoufand, in a convenient place near Briſtol, to whom I declared, *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.*

I preached at Bath to about a thouſand on Tueſday morning, and at four in the afternoon to the poor colliers, at a place about the middle of Kingſwood, called Two Mile-hill. In the evening at Baldwin-ſtreet, a young man, after a ſharp (though, ſhort) agony, both of body and mind, found his ſoul filled with peace, *knowing in whom he had believed.*

Wed. 24. To above two thouſand at Baptiſt-Mills, I explained that glorious ſcripture (deſcribing the ſtate of every true believer in Chriſt, every one who by faith is born of God) *Ye have not received the ſpirit of bondage again unto fear, but ye have received the ſpirit of adoption, whereby we cry Abba, Father.*

Thurſd. 25. While I was preaching at Newgate on theſe words, *He that believeth hath everlaſting life;* I was inſenſibly led, without any previous deſign, to declare ſtrongly and explicitly, That *God willeth all men to be thus ſaved*; and to pray that "If this were not the truth of God, he "would not ſuffer the blind to go out of the "way; but if it were, he would bear witneſs to "his word." Immediately one, and another, and another ſunk to the earth: they dropped on every ſide as thunderſtruck. One of them cried aloud.

aloud. We beſought God in her behalf, and he turned her heavineſs into joy. A ſecond being in the ſame agony, we called upon God for her alſo; and he ſpoke peace unto her ſoul. In the evening I was again preſt in ſpirit to declare, that *Chriſt gave himſelf a ranſom for all.* And almoſt before we called upon him, to ſet to his ſeal, he anſwered. One was ſo wounded by the ſword of the ſpirit, that you would have imagined ſhe could not live a moment. But immediately his abundant kindneſs was ſhewed, and ſhe loudly ſang of his righteouſneſs.

Frid. 26. All Newgate rang with the cries of thoſe whom the word of God cut to the heart. Two of whom were in a moment filled with joy, to the aſtoniſhment of thoſe that beheld them.

Sund. 28. I declared the free grace of God to about four thouſand people, from thoſe words, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* At that hour it was, that one who had long continued in ſin, from a deſpair of finding mercy, received a full, clear ſenſe of his pardoning love, and power to ſin no more. I then went to Cliſton (a mile from Briſtol) at the miniſter's deſire, who was dangerouſly ill, and thence returned to a little plain, near Hannam Mount, where about three thouſand were preſent. After dinner I went to Cliſton again. The church was quite full at the prayers and ſermon, as was the church-

yard

yard at the burial which followed. From Clifton we went to Roſe-Green, where were (by computation) near ſeven thouſand, and thence to Glouceſter-Lane ſociety. After which was our firſt Love-feaſt in Baldwin-ſtreet. O how has God renewed my ſtrength! Who uſed ten years ago to be ſo faint and weary, with preaching *twice* in one day!

Mond. 29. We underſtood that many were offended at the cries of thoſe on whom the power of God came: among whom was a phyſician, who was much afraid, there might be fraud or impoſture in the caſe. To-day one whom he had known many years, was the firſt (while I was preaching in Newgate) who broke out into *ſtrong cries and tears*. He could hardly believe his own eyes and ears. He went and ſtood cloſe to her, and obſerved every ſymptom, 'till great drops of ſweat ran down her face, and all her bones ſhook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural diſorder. But when both her ſoul and body were healed in a moment, he acknowledged the finger of God.

Tueſ. May 1. Many were offended again, and indeed, much more than before. For at Baldwin-ſtreet my voice could ſcarce be heard amidſt the groanings of ſome, and the cries of others calling aloud to *him that is mighty to ſave*. I deſired all that were ſincere of heart, to beſeech with me *the prince exalted for us*, that he would

proclaim

proclaim deliverance to the captives. And he ſoon ſhewed that he heard our voice. Many of thoſe who had been long in darkneſs, ſaw the dawn of a great light: and ten perſons (I afterwards found) then began to ſay in faith, *my* Lord *and my* God!

A Quaker who ſtood by was not a little diſpleaſed at *the diſſimulation of thoſe creatures*, and was biting his lips and knitting his brows, when he dropped down as thunder-ſtruck. The agony he was in, was even terrible to behold. We beſought God, not to lay folly to his charge. And he ſoon lifted up his heart and cried aloud, "now I know, thou art a prophet of the Lord."

Wed. 2. At Newgate, another mourner was comforted. I was deſired to ſtep thence to a neighbouring houſe to ſee a letter wrote againſt me, as *a deceiver of the people*, by teaching that God *willeth* all men *to be ſaved.* One who long had aſſerted the contrary was there, when a young woman came in (who could ſay before, "I know that *my* Redeemer liveth") all in tears and in deep anguiſh of ſpirit. She ſaid. "She had been reaſoning with herſelf, how theſe things could be, till ſhe was perplexed more and more, and ſhe now found the Spirit of God was departed from her." We began to pray, and ſhe cried out, "He is come! He is come! I again rejoice in God *my* Saviour." Juſt as we roſe from giving thanks, another perſon reeled four or five ſteps, and then dropped down. We

prayed with her, and left her ſtrongly convinced of ſin, and earneſtly groaning for deliverance.

I did not mention one J——n H——n, a weaver, who was at Baldwin-ſtreet the night before. He was (I underſtood) a man of a regular life and converſation, one that conſtantly attended the public prayers and ſacrament, and was zealous for the church and againſt diſſenters of every denomination. Being informed that *people fell into ſtrange fits at the ſocieties*, he came to ſee and judge for himſelf. But he was leſs ſatisfied than before; inſomuch that he went about to his acquaintance one after another, till one in the morning, and laboured above meaſure to convince them "It was a deluſion of the devil." We were going home, when one met us in the ſtreet and informed us, "That J—n H— was fallen raving mad." It ſeems he had ſat down to dinner, but had a mind firſt to end a ſermon he had borrowed on "Salvation by faith." In reading the laſt page, he changed colour, fell off his chair, and began ſcreaming terribly and beating himſelf againſt the ground. The neighbours were alarmed and flocked together to the houſe. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without; but he cried aloud, "No; let them all come, let all the world ſee the juſt judgment of God." Two or three men were holding him as well as they could. He immediately fixed his eyes

eyes upon *me*, and ſtretching out his hand, cried, "Ay, this is he, who I ſaid was a deceiver of "the people. But God has overtaken me. I "ſaid it was all a deluſion. But this is no de-"luſion." He then roared out, "O thou devil! Thou curſed devil! Yea, thou legion of devils! Thou canſt not ſtay. Chriſt will caſt thee out. I know his work is begun. Tear me to pieces, if thou wilt: but thou canſt not hurt me." He then beat himſelf againſt the ground again; his breaſt heaving at the ſame time, as in the pangs of death, and great drops of ſweat trickling down his face. We all betook ourſelves to prayer. His pangs ceaſed, and both his body and ſoul were ſet at liberty.

Thence I went to Baptiſt-Mills, and declared him whom God *hath exalted to be a prince and a Saviour, to give repentance unto Iſrael and remiſſion of ſins.* Returning to J——n H——, we found his voice was loſt, and his body weak as that of an infant. But his ſoul was in peace, full of love, and *rejoicing in hope of the glory of God.*

The women of our ſociety met at ſeven. During our prayer, one of them fell into a violent agony; but ſoon after began to cry out with confidence, My Lord and *my* God! Sat. 5. I preached at the deſire of an unknown correſpondent, on thoſe excellent words, (if well underſtood as recommending faith, reſignation, patience, meekneſs) *Be ſtill, and know that I am God.*

Sund. 6. I preached in the morning, to 5 or

6000 people, on *Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven.* (The ſame words on which I preached the next day, and on Wedneſ. at Baptiſt-Mills.) On Hannam-Mount I preached to about three thouſand, on The *ſcripture hath concluded all under ſin:* at two at Clifton church, on Chriſt our *wiſdom, righteouſneſs, ſanctification and redemption*; *and* about five, at Roſe-Green on the *promiſe by faith of Jeſus Chriſt, which is given to them that believe.*

Mond. 7. I was preparing to ſet out for Pensford, having now had leave to preach in the church, when I received the following note:

Sir, *Our miniſter, having been informed, you are beſide yourſelf, does not care you ſhould preach in any of his churches.*——I went however, and on Prieſt-Down, about half a mile from Pensford, preached Chriſt our *wiſdom, righteouſneſs, ſanctification and redemption.*

Tueſ. 8. I went to Bath, but was not ſuffered to be in the meadow where I was before; which occaſioned the offer of a much more convenient place; where I preached Chriſt to about a thouſand ſouls.

Wed. 9. We took poſſeſſion of a piece of ground, near St. James's church-yard, in the Horſe Fair, where it was deſigned to build a room, large enough to contain both the ſocieties of Nicholas and Baldwin-ſtreet, and ſuch of their acquaintance as might deſire to be preſent with them,

them, at ſuch time as the ſcripture was expounded. And on Sat. 12, the firſt ſtone was laid, with the voice of praiſe and thankſgiving.

I had not at firſt the leaſt apprehenſion or deſign, of being perſonally engaged, either in the expence of this work, or in the direction of it: having appointed eleven feoffees, on whom I ſuppoſed theſe burthens would fall of courſe. But I quickly found my miſtake; firſt with regard to the expence: for the whole undertaking muſt have ſtood ſtill, had not I immediately taken upon myſelf the payment of all the workmen; ſo that before I knew where I was, I had contracted a debt of more than an hundred and fifty pounds. And this I was to diſcharge how I could; the ſubſcriptions of both ſocieties not amounting to one quarter of the ſum. And as to the direction of the work, I preſently received letters from my friends in London, Mr. Whitefield in particular, backed with a meſſage by one juſt come from thence, that neither he nor they would have any thing to do with the building, neither contribute any thing towards it, unleſs I would inſtantly diſcharge all feoffees, and do every thing in my own name. Many reaſons they gave for this; but one was enough, viz. "That ſuch feoffees always would have it in their "power, to controul me, and if I preached not "as they liked, to turn me out of the room I "built." I accordingly yielded to their advice, and calling all the feoffees together, cancelled

no man oppoſing) the inſtrument made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human proſpect or probability of procuring it. But I knew *the earth is the Lord's, and the fulneſs thereof*, and in his name ſet out, nothing doubting.

In the evening, while I was declaring, that Jeſus Chriſt had *given himſelf a ranſom for all*, three perſons almoſt at once, ſunk down as dead, having all their ſins ſet in array before them. But in a ſhort time they were raiſed up, and knew that *the Lamb of God who taketh away the ſin of the world*, had taken away their ſins.

Sund. 13. I began expounding in the morning, the xiiith chapter of the firſt epiſtle to the Corinthians. At Hannam I farther explained, the promiſe given by faith; as I did alſo at Roſegreen. At Cliſton it pleaſed God to aſſiſt me greatly in ſpeaking on thoſe words, *He that drinketh of this water ſhall thirſt again: but whoſo drinketh of the water that I ſhall give him ſhall never thirſt: but the water which I ſhall give him ſhall be in him a well of water, ſpringing up into everlaſting life.*

My ordinary employment (in public) was now as follows: every morning I read prayers and preached at Newgate. Every evening I expounded a portion of ſcripture, at one, or more of the ſocieties. On Monday in the afternoon I preached

preached abroad near Briſtol; on Tueſday at Bath and Two Mile-hill alternately. On Wedneſday at Baptiſt-mills. Every other Thurſday near Penſford. Every other Friday in another part of Kingſwood. On Saturday in the afternoon and Sunday morning, in the Bowling-green, (which lies near the middle of the city.) On Sunday at eleven near Hannam-mount. At two at Clifton, and at five on Roſe-green. And hitherto, *as my day is, ſo my ſtrength hath been.*

Tueſ. 15. As I was expounding in the Back-lane, on the righteouſneſs of the Scribes and Phariſees, many who had before been righteous in their own eyes, abhorred themſelves as in duſt and aſhes. But two, who ſeemed to be more deeply convinced than the reſt, did not long ſorrow as men without hope; but found in that hour, that they had *an advocate with the Father, Jeſus Chriſt the righteous:* as did three others in Gloceſter-lane the evening before, and three at Baldwin-ſtreet this evening. About ten, two who after ſeeing a great light, had again reaſoned themſelves into darkneſs, came to us, heavy laden. We cried to God, and they were again *filled with peace and joy in believing.*

Wedneſ. 16. While I was declaring at Baptiſt-mills, *He was wounded for our tranſgreſſions,* a middle-aged man began violently beating his breaſt, and crying to him *by whoſe ſtripes he was healed.* During our prayer, God put a new ſong

in his mouth. Some mocked and others owned the hand of God. Particularly a woman of Baptift-mills, who was now convinced of her own want of an advocate with God, and went home full of anguifh, but was in a few hours filled with joy, knowing he had *blotted out all her tranfgreffions*

The fcripture which came in turn at Newgate to day, was the viith of St. John. The words which I chiefly infifted on as applicable to every minifter of Chrift, who in any wife follows the fteps of his Mafter, were thefe, *The world cannot hate you ; but me it hateth, becaufe I teftify of it, that its deeds are evil. There was a murmuring therefore concerning him among the multitude : for fome faid, he is a good man ; others faid, Nay, but he deceiveth the people.* After fermon I was informed the fheriffs had ordered, " I fhould preach here for the future, *but once a week.*" Yea, and this is *once too often, if he deceiveth the people* : but if otherwife, why not once a day ?

Satur. 19. At Weaver's-hall, a woman firft, and then a boy (about fourteen years of age) was overwhelmed with fin, and forrow, and fear. But we cried to God, and their fouls were delivered.

Sund. 20. Seeing many of the rich at Clifton church, my heart was much pained for them, and I was earneftly defirous that fome even of them

them might *enter into the kingdom of heaven.* But full as I was, I knew not where to begin, in warning them to flee from the wrath to come, till my teſtament opened on thoſe words, *I came not to call the righteous, but ſinners to repentance*; in applying which, my ſoul was ſo inlarged, that methought I could have cried out, (in another ſenſe than poor, vain Archimedes) "Give me where to ſtand, and I will ſhake the earth." God's ſending forth lightning with the rain did not hinder about fifteen hundred, from ſtaying at Roſe-green. Our ſcripture was, *It is the glorious God that maketh the thunder. The voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.* In the evening, he ſpoke to three whoſe ſouls were all ſtorm and tempeſt, and immediately there was a great calm.

During this whole time, I was almoſt continually aſked, either by thoſe who purpoſely came to Briſtol, to enquire concerning this ſtrange work, or by my old or new correſpondents *How can theſe things be?* And innumerable cautions were given me (generally grounded on groſs miſrepreſentations of things) "Not to regard viſions or dream; or to fancy people had remiſſion of ſins, becauſe of their cries, or tears, or bare outward profeſſions." To one who had many times wrote to me on this head, the ſum of my anſwer was as follows:

* " The queſtion between us turns chiefly, if not wholly on matter of fact. You deny, that God does *now* work *theſe* effects: at leaſt, that he works them in *this* manner. I affirm both; becauſe I have heard theſe things with my own ears, and have ſeen them with my eyes. I have ſeen (as far as a thing of this kind can be ſeen) very many perſons changed in a moment, from the ſpirit of fear, horror, deſpair, to the ſpirit of love, joy and peace; and from ſinful deſire till then reigning over them, to a pure deſire of doing the will of God. Theſe are matters of fact, whereof I have been, and almoſt daily am, an eye or ear-witneſs. What I have to ſay, touching viſions or dreams is this: I know ſeveral perſons in whom this great change was wrought, in a dream, or during a ſtrong repreſentation to the eye of their mind, of Chriſt either on the croſs or in glory. This is the fact; let any judge of it as they pleaſe. And that ſuch a change was *then* wrought, appears (not from their ſhedding tears only or falling into fits, or crying out: theſe are not the fruits, as you ſeem to ſuppoſe, whereby I judge, but) from the whole tenor of their life, *till then* many ways wicked; *from that time*, holy juſt and good.

* I will ſhew you him that was a lion *till then* and is now a lamb: him that *was* a drunkard, and is now exemplarily ſober: the whoremonger that

that *was*, who now abhors the very garment ſpotted by the fleſh. Theſe are my living arguments for what I aſſert, viz. *That God does now, as aforetime, give remiſſion of ſins and the gift of the holy Ghoſt, even to us and to our children : yea and that always ſuddenly, as far as I have known, and often in dreams or in the viſions of God.* If it be not ſo, I am found a falſe witneſs before God. For theſe things I *do*, and by his grace will, teſtify."

* Perhaps it might be, becauſe the hardneſs of our hearts, unready to receive any thing, unleſs we ſee it with our eyes and hear it with our ears, that God in tender condeſcenſion to our weakneſs, ſuffered ſo many outward ſigns at the very time when he wrought this inward change, to be continually ſeen and heard among us. But although they ſaw *ſigns* and *wonders* (for ſo I muſt term them) yet many would not believe. They could not indeed *deny* the facts; but they could *explain* them away. Some ſaid, "Theſe were "purely *natural* effects: the people fainted away "only becauſe of the heat and cloſeneſs of the "rooms." And others were ſure, "It was all a "cheat: they might help it if they would. Elſe "why were theſe things only in their private "ſocieties? Why were they not done in the "face of the ſun?" To day, Monday 21, our Lord anſwered for himſelf. For while I was inforcing theſe words, *Be ſtill and know that I am God*, he began to make bare his arm, not in a

close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another was struck to the earth; exceedingly trembling at the presence of his power. Others cried, with a loud and bitter cry, *What must we do to be saved?* And in less than an hour, seven persons, wholly unknown to me till that time, were rejoicing, and singing, and with all their might giving thanks to the God of their salvation.

In the evening I was interrupted at Nicholas-street, almost as soon as I had begun to speak, by the cries of one who was *pricked at the heart*, and strongly groaned for pardon and peace. Yet I went on to declare what God had already done, in proof of that important truth, That he is *not willing* any *should perish, but that* all *should come to repentance.* Another person dropped down, close to one who was a strong asserter of the contrary doctrine. * While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood up behind, fixed his eyes on him, and sunk down himself as one dead: but soon began to roar out and beat himself against the ground, so that six men could scarcely hold him. His name was Thomas Maxfield. Except J—— n H——n, I never saw one so torne of the evil one. Mean while many others began to cry out to the *Saviour of all*, that he would come and help them, insomuch

much that all the houſe, (and indeed all the ſtreet for ſome ſpace) was in an uproar. But we continued in prayer; and before ten, the greater part found reſt to their ſouls.

I was called from ſupper to one who feeling in herſelf ſuch a conviction as ſhe never had known before, had run out of the ſociety in all haſte, *that ſhe might not expoſe herſelf.* But the hand of God followed her ſtill, ſo that after going a few ſteps, ſhe was forced to be carried home, and when ſhe was there, grew worſe and worſe. She was in a violent agony when we came. We called upon God, and her ſoul found reſt.

* About twelve I was greatly importuned, to go and viſit one perſon more. She had only one ſtruggle after I came, and was then filled with peace and joy. I think twenty-nine, in all, had their heavineſs turned into joy, this day.

Tueſ. 22. I preached to about a thouſand at Bath. There were ſeveral fine, gay things among them, to whom eſpecially I called, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light!*

Sat. 26. One came to us in deep deſpair; but after an hour ſpent in prayer, went away in peace. The next day, having obſerved in many a zeal which did not ſuit with the ſweetneſs and gentleneſs of love, I preached at Roſe-green on thoſe words, (to the largeſt congregation I ever

had there, I believe upwards of ten thousand souls) *Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy mens lives, but to save them.* At the society in the evening, eleven were deeply convinced of sin, and soon after comforted.

Mond. 28. I began preaching at Weaver's-hall, at eleven in the forenoon; where two persons were enabled to cry out in faith, *My Lord and my God!* As were seven, during the sermon in the afternoon, before several thousand witnesses; and ten in the evening at Baldwin-street; of whom two were children.

Tues. 29. I was unknowingly engaged in conversation, with a famous Infidel, a confirmer of the unfaithful in these parts. He appeared a little surprized, and said, *He would pray to God to shew him the true way of worshipping him.*

On ascension-day in the morning, some of us went to King's-Weston-Hill, four or five miles from Bristol. Two gentlemen going by, sent up to us in sport, many persons from the neighbouring villages: to whom therefore I took occasion to explain those words, *Thou art ascended up on high, thou hast led captivity captive; and received gifts for men, yea even for the rebellious, that the Lord God might dwell among them.*

Sund. June 3. In the morning to about six thousand

thouſand perſons, in concluding the xiiith chapter of the firſt epiſtle to the Corinthians, I deſcribed a truly charitable man. At Hannam-mount I enforced thoſe words, *That every mouth may be ſtopped, and all the world become guilty before God:* and again in the afternoon at Roſe-green, to I believe eight or nine thouſand. In the evening not being permitted to meet in Baldwin-ſtreet, we met in the ſhell of our new ſociety-room. The ſcripture which came in courſe to be explained, was, *Marvel not, if the world hate you.* We ſung

Arm of the Lord, awake, awake,
Thine own immortal ſtrength put on.

And God, even our own God, gave us his bleſſing.

Mond. 4. Many came to me and earneſtly adviſed me, "Not to preach abroad in the after-"noon, becauſe there was a combination of ſe-"veral perſons, who threatened terrible things." This report being ſpread abroad brought many thither, of *the better ſort of people* (ſo called) and added, I believe, more than a thouſand to the ordinary congregation. The ſcripture to which, not my choice, but the providence of God directed me was, *Fear not thou, for I am with thee: be not diſmayed, for I am thy God. I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with*

with the right hand of my righteouſneſs. The power of God came with his word: ſo that none ſcoffed, or interrupted, or opened his mouth.

Tueſ. 5. There was great expectation at Bath, of what a noted man was to do to me there: and I was much intreated, "not to preach; becauſe no one knew what might happen." By this report I alſo gained a much larger audience, among whom were many of the rich and great. I told them plainly, *The ſcripture* had *concluded* them *all under ſin*, high and low, rich and poor, one with another. Many of them ſeemed not to be a little ſurprized, and were ſinking a-pace into ſerioufneſs, when their champion appeared, and coming cloſe to me, aſked, "By what authority I did theſe things?" I replied, By the authority of Jeſus Chriſt, conveyed to me by the (now) Archbiſhop of Canterbury, when he laid his hands upon me and ſaid, "Take thou authority to preach the goſpel." He ſaid, "This is contrary to act of parliament. This is a conventicle." I anſwered, "Sir, the conventicles mentioned in that act (as the preamble ſhews) are *ſeditious* meetings. But this is not ſuch. Here is no ſhadow of ſedition. Therefore it is not contrary to that act." He replied, "I ſay it is. And beſide, your preaching frightens people out of their wits." *Sir, did you ever hear me preach?* No. *How then can you judge of what you never heard?* Sir, by common report. Common report

port is not enough. *Give me leave, Sir, to aſk, is not your name Naſh?* My name is Naſh. *Sir, I dare not judge of you by common report. I think it not enough to judge by.* Here he paſed a-while, and having recovered himſelf, ſaid, "I deſire to know, what this people comes here for?" On which one replied, "Sir, leave him to me. Let an old woman anſwer him." "You, Mr. Naſh, take care of your body. We take care of our ſouls, and for the food of our ſouls we come here." He replied not a word, but walked away.

As I returned the ſtreet was full of people, hurrying to and fro, and ſpeaking great words. But when any of them aſked, "Which is he?" and I replied, "I am he," they were immediately ſilent. Several ladies following me into Mr. Merchant's houſe, the ſervant told me, "There were ſome wanted to ſpeak to me." I went to them and ſaid, "I believe, ladies, the maid miſtook: you only wanted to look at me." I added, "I do not expect that the rich and great ſhould want either to ſpeak with *me*, or to hear *me*; for I ſpeak the plain truth; a thing *you* hear little of, and do not deſire to hear." A few more words paſt between us, and I retired.

Tueſ. 7. I preached at Prieſt-Down, on *What muſt we do to be ſaved?* In the midſt of the prayer after ſermon, two men, (hired, as we afterwards underſtood, for that purpoſe) began ſinging a ballad. After a few mild words (for I ſaw

ſome

some that were angry) used without effect, we all began singing a psalm, which put them utterly to silence. We then poured out our souls in prayer for them, and they appeared altogether confounded. O may this be a day much to be remembered by them, for the loving-kindness of the Lord!

Mond. 11. I received a pressing letter from London (as I had several others before) to come thither as soon as possible; "Our brethren in Fetter-lane being in great confusion, for want of my presence and advice." I therefore preached in the afternoon on these words, *I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.* After sermon, I commended them to the grace of God, in whom they had believed. Surely God hath yet a work to do in this place. I have not found such love, no not in England; nor so childlike, artless, teachable a temper, as he hath given to this people.

Yet during this whole time I had many thoughts, concerning the unusual manner of my ministring among them. But after frequently laying it before the Lord, and calmly weighing whatever objections I heard against it, I could not but adhere to what I had some time since wrote to a friend, who had freely spoken his sentiments concerning it. An extract of that letter I here subjoin: that the matter may be placed in a clear light.

DEAR

DEAR SIR,

THE beſt return I can make for the kind freedom you uſe, is to uſe the ſame to you. O may the God whom we ſerve ſanctify it to us both, and teach us the whole truth as it is in Jeſus.

You ſay, "You cannot reconcile ſome parts of my behaviour with the character I have long ſupported." No, nor ever will. Therefore I have diſclaimed that character on every poſſible occaſion. I told all in our ſhip, all at Savannah, all at Frederica, and that over and over, in expreſs terms, "I am not a Chriſtian; I only follow after, if haply I may attain it." When they urged my works and ſelf-denial, I anſwered ſhort, *Though I give all my goods to feed the poor, and my body to be burned, I am nothing.* For I have not charity. I do not love God with all my heart. If they added, "Nay, but you could not preach "as you do, if you was not a Chriſtian:" I again confronted them with St. Paul, *Though I ſpeak with the tongue of men and angels, and have not charity, I am nothing.* Moſt earneſtly therefore, both in public and private did I inculcate this, "Be not ye ſhaken however I may fall: for "the foundation ſtandeth ſure."

If you aſk, "On what principle then I acted?" It was this, "A deſire to be a Chriſtian, "and a conviction that whatever I judge conducive thereto, that I am bound to do; where-"ever I judge I can beſt anſwer this end, thither

"it

" it is my duty to go." On this principle I ſet out for America; on this, I viſited the Moravian church; and on the ſame, am I ready now (God being my helper) to go to Abyſſina or China, or whitherſoever it ſhall pleaſe God by this conviction to call me.

As to your advice, " That I ſhould ſettle in college," I have no buſineſs there, having now no office, and no pupils. And whether the other branch of your propoſal be expedient for me, viz. " To accept of a cure of ſouls," it will be time enough to conſider, when one is offered to me.

But in the mean time, you think " I ought to " ſit ſtill; becauſe otherwiſe I ſhould invade " another's office, if I interfered with other peo- " ple's buſineſs, and intermeddled with ſouls " that did not belong to me." You accordingly aſk, " How is it that I aſſemble Chriſtians who " are none of my charge, to ſing pſalms, and " pray, and hear the ſcriptures expounded: and " think it hard to juſtify doing this in other men's " pariſhes, upon Catholic principles?"

Permit me to ſpeak plainly. If by *Catholic* principles, you mean any other than *ſpiritual*, they weigh nothing with *me:* I allow no other rule, whether of faith or practice than the holy ſcriptures. But on ſcriptural principles, I do not think it hard, to juſtify whatever I do. God, in ſcripture commands me, according to my power, to inſtruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to

do

do this, in another's parish; that is, in effect, not to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear? God or man? *If it be just to obey man rather than God, judge you. A dispensation of the gospel is committed to me, and woe is me if I preach not the gospel.* But where shall I preach it upon the principles you mention? Why, not in Europe, Asia, Africa, or America: not in any of the Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, "Go back "then to the Heathens from whence you came." Nay, but neither could I now, (on your principles) preach to them. For all the Heathens in Georgia belong to the parish either of Savannah or Frederica.

Suffer me now, to tell you *my* principles in this matter. I look upon *all the world* as *my parish*; thus far I mean, that in whatever part of it I am, I judge it meet, right and my bounden duty, To declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to. And sure I am, that his blessing attends it. Great encouragement have I therefore to be faithful, in fulfilling the work he hath given me to do. His servant I am, and as such am employed according to the plain direction of his word, *As I have opportunity, doing good to all men.* And his providence clearly

concurs

concurs with his word; which has disengaged me from all things else, that I might singly attend on this very thing, *and go about doing good.*

If you ask, "How can this be? How can one do good, of whom *men say all manner of evil?*" I will put you in mind, (though you once knew this, yea, and much established me in that great truth) the more evil men say of me for my Lord's sake, the more good will he do by me. That it is *for his sake*, I know and he knoweth, and the event agreeth thereto; for he mightily confirms the words I speak, by the Holy Ghost given unto those that hear them. O my friend, my heart is moved toward you. I fear you have herein made shipwreck of the faith. I fear, *Satan transformed into an angel of light*, hath assaulted you, and prevailed also. I fear, that offspring of hell, *worldly* or *mystic prudence*, has drawn you away from the simplicity of the gospel. How else could you ever conceive, that the being reviled and *hated of all men*, should make us less fit for our Master's service? How else could you ever think, of *saving yourself and them that hear you*, without being *the filth and offscouring of the world?* To this hour, is this scripture true. And I therein rejoice, yea and *will* rejoice. Blessed be God, I enjoy the reproach of Christ! O may you also be vile, exceeding vile for his sake! God forbid that you should ever be other than *generally* scandalous. I had almost said *universally*. If any man tell you, there is a new

way of following Chriſt, *he is a liar and the truth is not in him.*

I am, &c.

Wed. 13. In the morning I came to London, and after receiving the holy communion at Iſlington, I had once more an opportunity of ſeeing my mother, whom I had not ſeen ſince my return from Germany.

I cannot but mention an odd circumſtance here. I had read her a paper in June laſt year, containing a ſhort account of what had paſſed in my own ſoul, till within a few days of that time. She greatly approved of it and ſaid "She heartily bleſſed God, who had brought me to ſo juſt a way of thinking." While I was in Germany, a copy of that paper was ſent (without my knowledge) to one of my relations. He ſent an account of it to my mother; whom I now found under ſtrange fears concerning me, being convinced by "*an account taken from one of my own papers*, that I had greatly erred from the faith." I could not conceive, what paper that ſhould be; but on enquiry found, it was the ſame I had read her myſelf.—How hard is it to form a true judgment of any perſon or thing, from the account of a prejudiced relater! yea, though he be ever ſo honeſt a man: for he who gave this relation, was one of unqueſtionable veracity. And yet by his *ſincere* account of a writing which lay before his eyes, was the truth ſo totally diſguiſ-

ed,

ed, that my mother knew not the paper ſhe had heard from end to end, nor I that I had myſelf wrote.

At ſix I warned the women at Fetter-lane (knowing how they had been lately ſhaken) *not to believe every ſpirit, but to try the ſpirits, whether they be of God.* Our brethren met at eight, when it pleaſed God to remove many miſunderſtandings and offences that had crept in among them: and to reſtore in good meaſure *the ſpirit of love and of a ſound mind.*

Thurſ. 14. I went with Mr. Whitefield to Blackheath, where were, I believe, 12 or 14000 people. He a little ſurprized me, by deſiring me to preach in his ſtead; which I did (though nature recoiled) on my favourite ſubject, *Jeſus Chriſt, who of God is made unto us, wiſdom, righteouſneſs, ſanctification and redemption.*

I was greatly moved with compaſſion for the rich that were there, to whom I made a particular application. Some of them ſeemed to attend, while others drove away their coaches, from ſo uncouth a preacher.

Frid. 15. I had much talk with one who is called a quaker. But he could not receive my ſaying. I was *too ſtrict* for him, and talked of *ſuch a perfection*, as he could not think *neceſſary:* being perſuaded, *there was no harm* in coſtly apparel, provided it was plain and grave: nor in putting ſcarlet or gold upon *our houſes*, ſo it were not upon *our cloaths.*

In the evening I went to a ſociety at Wapping, weary in body and faint in ſpirit. I intended to ſpeak on Romans iii. 19. but could not tell how to open my mouth: and all the time we were ſinging, my mind was full of ſome place, I know not where, in the epiſtle to the Hebrews. I begged God to direct, and opened the book on Heb. x. 19. *Having therefore, brethren, boldneſs, to enter into the holieſt, by the blood of Jeſus; by a new and living way which he hath conſecrated for us, through the veil, that is to ſay, his fleſh.——Let us draw near with a true heart, in full aſſurance of faith: having our hearts ſprinkled from an evil conſcience and our bodies waſhed with pure water.* While I was earneſtly inviting all ſinners to *enter into the holieſt by this new and living way*, many of thoſe that heard, began to call upon God with ſtrong cries and tears. Some ſunk down and there remained no ſtrength in them; others exceedingly trembled and quaked; ſome were torne with a kind of convulſive motion in every part of their bodies, and that ſo violently, that often four or five perſons could not hold one of them. I have ſeen many hyſterical and many epileptick fits: but none of them were like theſe, in many reſpects. I immediately prayed, "That God would not ſuffer thoſe who were weak to be offended. But one woman was offended greatly; being ſure "*they might help it* if they would, no one ſhould perſuade her to the contrary;" and was got three or four yards, when

ſhe alſo dropt down, in as violent an agony as the reſt. Twenty-ſix of thoſe who had been thus affected, (moſt of whom during the prayers which were made for them, were in a moment filled with peace and joy) promiſed to call upon me the next day. But only eighteen came; by talking cloſely with whom I found reaſon to believe, that ſome of them had gone home to their houſe juſtified. The reſt ſeemed to be patiently waiting for it.

Sat. 16. We met at Fetter-lane, to humble ourſelves before God, and own he had juſtly withdrawn his Spirit from us, for our manifold unfaithfulneſs. We acknowledged our having grieved him by our diviſions, *one ſaying, I am of Paul, another, I am of Apollos.* By our leaning again to our own works, and truſting in them, inſtead of Chriſt; by our reſting in thoſe little beginnings of ſanctification, which it had pleaſed him to work in our ſouls; and above all, by blaſpheming his work among us, imputing it either to nature, to the force of imagination and animal ſpirits, or even to the deluſion of the devil. In that hour, we found God with us as at the firſt. Some fell proſtrate upon the ground. Others burſt out, as with one conſent, into loud praiſe and thankſgiving. And many openly teſtified, there had been no ſuch day as this ſince January the firſt preceding.

Sund. 17. I preached at ſeven in Upper Moorfields, to (I believe) ſix or ſeven thouſand people on

on, *Ho! every one that thirſteth come ye to the waters.* In the afternoon I ſaw poor R——d T—n, who had left our ſociety, and the church. We did not diſpute, but pray; and in a ſhort ſpace the ſcales fell off from his eyes. He gladly returned to the church, and was in the evening re-admitted into our ſociety.

At five I preached on Kennington-Common, to about fifteen thouſand people, on thoſe words, *Look unto him, and be ye ſaved, all ye ends of the earth.*

Mond. 18. I left London early in the morning, and the next evening reached Briſtol, and preached (as I had appointed, if God ſhould permit) to a numerous congregation. My text now alſo was, *Look unto him, and be ſaved, all ye ends of the earth.* Howel Harris called upon me an hour or two after. He ſaid, "He had been "much diſſuaded from either hearing or ſeeing "me, by many who ſaid all manner of evil of "me. But, ſaid he, as ſoon as I heard you "preach, I quickly found what ſpirit you was of. "And before you had done, I was ſo overpower-"ed with joy and love, that I had much ado "to walk home."

It is ſcarce credible, what advantage Satan had gained during my abſence of only eight days. Diſputes had crept into our little ſociety, ſo that the love of many was already waxed cold. I ſhewed them the ſtate they were in the next day (both at Newgate and at Baptiſt-Mill's) from thoſe

words, *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.* And when we met in the evening, instead of reviving the dispute, we all betook ourselves to prayer. Our Lord was with us. Our divisions were healed. Misunderstandings vanished away. And all our hearts were sweetly drawn together, and united as at the first.

Fri 22. I called on one who *did run well*, till he was hindred by some of those called *French prophets. Wo unto the prophets, saith the Lord, who prophesy in my name, and I have not sent them.* At Weaver's-hall, I endeavoured to point them out, and earnestly exhorted all that followed after holiness, to avoid as fire, all who do not speak, according *to the law and the testimony.*

In the afternoon I preached at the Fish-Ponds, but had no life or spirit in me; and was much in doubt, whether God would not lay me aside, and send other labourers into his harvest. I came to the society full of this thought; and began in much weakness to explain, *Beloved, believe not every spirit, but try the spirits, whether they be of God.* I told them, "They were not to judge of the spirit, whereby any one spoke, either by *appearances*, or by *common report*, or by their own *inward feelings.* No nor by any dreams, visions or revelations, supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies." I warned them, all these were in themselves,

ſelves, of a doubtful, diſputable nature: they *might* be from God: and they *might not*; and were therefore not ſimply to be relied on (any more than ſimply to be condemned) but to be tried by a farther rule, to be brought to the only certain teſt, the law and the teſtimony." While I was ſpeaking, one before me dropt down as dead, and preſently a ſecond and a third. Five others ſunk down in half an hour, moſt of whom were in violent agonies. *The pains as of hell came about them; the ſnares of death overtook them.* In their trouble we called upon the Lord, and he gave us an anſwer of peace. One indeed continued an hour in ſtrong pain; and one or two more for three days. But the reſt were greatly comforted in that hour, and went away rejoicing and praiſing God.

Sat. 23. I ſpoke ſeverally with thoſe, who had been ſo troubled the night before. Some of them, I found were only convinced of ſin; others had indeed found reſt to their ſouls. This evening another was ſeized with ſtrong pangs. But in a ſhort time her ſoul was delivered.

Sund. 24. As I was riding to Roſe-Green, in a ſmooth, plain part of the road, my horſe ſuddenly pitched upon his head, and rolled over and over. I received no other hurt than a little bruiſe on one ſide, which for the preſent I felt not, but preached without pain to 6 or 7000 people on that important direction, *Whether ye eat or drink, or whatever you do, do all to the*

glory of God. In the evening a girl of 13 or 14, and four or five other perſons, ſome of whom had felt the power of God before, were deeply convinced of ſin, and with ſighs and groans which could not be uttered, called upon God for deliverance.

Mond. 25. About ten in the morning. J—e C—r, as ſhe was ſitting at work was ſuddenly ſeized with grievous terrors of mind, attended with ſtrong trembling. Thus ſhe continued all the afternoon; but at the ſociety in the evening God turned her heavineſs into joy. Five or ſix others were alſo cut to the heart this day: and ſoon after found him *whoſe hands make whole:* as did one likewiſe, who had been mourning many months, without any to comfort her.

Tueſd. 26. I preached near the houſe we had a few days before began to build for a ſchool, in the middle of Kingſwood, under a little ſycamore-tree, during a violent ſtorm of rain, on thoſe words, *As the rain cometh down from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud:—So ſhall my word be that goeth out of my mouth: it ſhall not return unto me void. But it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it.*

Three perſons terribly felt the wrath of God abiding on them, at the ſociety this evening. But upon prayer made in their behalf, he was

pleaſed

pleaſed ſoon to lift up the light of his countenance upon them.

* Frid 29. I preached in a part of Kingſwood, where I never had been before. The places in Kingſwood where I now uſually preached were theſe; once a fortnight, a little above Connam, a village on the ſouth-ſide of the wood; on Sunday morning, near Hannam-Mount: once a fortnight, at the ſchool-houſe, in the middle of Kingſwood. On Sunday in the evening at Roſe-Green; and once a fortnight near the Fiſh-ponds, on the north-ſide of the wood.

Satur. 30. At Weaver's-Hall, ſeven or eight perſons were conſtrained to roar aloud, while the ſword of the ſpirit was *dividing aſunder their ſouls and ſpirits, and joints and marrow.* But they were all relieved upon prayer, and ſang *praiſes unto our God, and unto the Lamb that liveth for ever and ever.*

I gave a particular account, from time to time of the manner wherein God here carried on his work to thoſe whom I believed to deſire the increaſe of his kingdom, with whom I had any opportunity of correſponding. Part of the anſwer, which I received (ſome time after) from one of theſe I cannot but here ſubjoin.

I Deſire to bleſs my Lord, for the good and great news your letter bears, about the Lord's turning many ſouls *from darkneſs to light, and from the power of Satan unto God*; and that ſuch *a*

great and effectual door is opened among you, as the *many adversaries* cannot shut. O may *He that hath the key of the house of David, that openeth and no man shutteth, and shutteth and no man openeth*, set the door of faith more and more open among you, till his house be filled and till he gather together the outcasts of Israel. And may that prayer for the adversaries be heard, *Fill their faces with shame, that they may seek thy name, O Lord.*

* As to the outward manner you speak of, wherein most of them were affected who were cut to the heart by the sword of the Spirit, no wonder that this was at first surprizing to you, since they are indeed so very rare, that have been thus pricked and wounded. Yet some of the instances you give, seem to be exemplified, in the outward manner wherein Paul and the jailor were at first affected: as also Peter's hearers, Acts ii. The last instance you gave, of some struggling as in the agonies of death, and in such a manner as that four or five strong men can hardly restrain a weak woman from hurting herself or others: this is to me somewhat more inexplicable: if it do not resemble the child spoke of, Mark ix. 26, and Luke ix. 42. of whom it is said, that *while he was yet a coming, the devil threw him down and tare him.* Or what influence sudden and sharp awakenings may have upon the body I pretend not to explain. But I make no question Satan, so far as he gets power,

may

may exert himſelf on ſuch occaſions, partly to hinder the good work in the perſons thus touched with the ſharp arrows of conviction, and partly to diſparage the work of God, as if it tended to lead people to diſtraction.—However, the merciful iſſue of theſe conflicts in the converſion of the perſons thus affected, is the main thing.

When they are brought by the ſaving arm of God to receive Chriſt Jeſus, to have joy and peace in believing, and then to walk in him, and give evidence that the work is a ſaving work at length, whether more quickly or gradually accompliſhed, there is great matter of praiſe.——

All the outward appearances of people's being affected among us, may be reduced to theſe two ſorts; one is, hearing with a cloſe, ſilent attention, with gravity and greedineſs, diſcovered by fixt looks, weeping eyes, and ſorrowful or joyful countenances: another ſort, is when they liſt up their voice aloud, ſome more depreſſedly, and others more highly; and at times, the whole multitude in a flood of tears, all as it were crying out at once, till their voice be ready to drown the miniſter's, that he can ſcarce be heard for the weeping noiſe that ſurrounds him.—The influence on ſome of theſe, like a land-flood dries up; we hear of no change wrought. But on others, it appears in the fruits of righ-

teouſneſs, and the tract of a holy converſation.—

May the Lord ſtrengthen you, to go on in his work! And in praying for the coming of his kingdom with you and us, and I hope you ſhall not be forgotten among us, in our joint applications to the throne of grace.

I am, reverend, and dear Sir,
Your very affectionate brother and ſervant in Chriſt,
Ralph Erſkine.

Sund. July 1. I preached to about five thouſand, on the favourite advice of the infidel in Eccleſiaſtes (ſo zealouſly inforced by his brethren now) *Be not righteous overmuch.* At Hannam and at Roſe-green, I explained the latter part of the viith of St. Luke: that verſe eſpecially, *When they had nothing to pay, he frankly forgave them both.*

* A young woman ſunk down at Roſe-green, in a violent agony both of body and mind: as did five or ſix perſons in the evening at the New-Room, at whoſe cries many were greatly offended. The ſame offence was given in the morning by one at Weaver's-hall, and by eight or nine others, at Gloceſter-lane in the evening. The firſt that was deeply touched was L—— W——; whoſe mother had been not a little diſpleaſed a day or two before, when ſhe was told, how her daughter had *expoſed herſelf* before all

all the congregation: the mother herſelf was the next, who dropped down, and loſt her ſenſes in a moment; but went home with her daughter, full of joy, as did moſt of thoſe that had been in pain.

Soon after the ſociety, I went to Mrs. T---'s, whoſe neareſt relations were earneſtly diſſuading her, from being *righteous overmuch*; and by the old motive, *Why ſhouldſt thou deſtroy thyſelf?* She anſwered all they advanced with meekneſs and love, and continued ſtedfaſt and immoveable. Endure hardſhip ſtill, thou good ſoldier of Chriſt! Perſecuted, but not forſaken: torn with inward, and incompaſt with outward temptations: but yielding to none. O may patience have its perfect work!

Tueſ. 3. I preached at Bath to the moſt attentive and ſerious audience I have ever ſeen there. On Wedneſday I preached at Newgate on thoſe words, *Becauſe of the Phariſees, they durſt not confeſs him.*——*For they loved the praiſe of men more than the praiſe of God.* A meſſage was delivered to me when I had done, from the ſheriffs, "That I muſt preach there no more."

Frid. 6. I preſt a ſerious quaker to tell me, Why he did not come to hear me as formerly? he ſaid, "Becauſe he found we were not *led by the Spirit*; for we fixt times of preaching beforehand; whereas we ought to do nothing unleſs we were *ſenſibly moved thereto* by the Holy

Ghoſt." I aſked, "Whether we ought not to do what God in ſcripture commands, when we have opportunity? Whether the providence of God thus concurring with his word, were not a ſufficient reaſon for our doing it, although we were not at that moment *ſenſibly moved thereto* by the Holy Ghoſt?" He anſwered, "It was not a ſufficient reaſon. This was to regard *the letter that killeth.*" God grant, that I may ſo regard it all the days of my life!

In the afternoon I was with Mr. Whitefield juſt come from London, with whom I went to Baptiſt-mills, where he preached *concerning the Holy Ghoſt, which all who believe, are to receive*; not without a juſt, though ſevere, cenſure of thoſe, who preach *as if* there were no Holy Ghoſt.

Sat. 7. I had an opportunity to talk with him of thoſe outward ſigns, which had ſo often accompanied the inward work of God. I found his objections were chiefly grounded on groſs miſrepreſentations of matter of fact. But the next day he had an opportunity of informing himſelf better. For no ſooner had he begun (in the application of his ſermon) to invite all ſinners, to believe in Chriſt, than four perſons ſunk down cloſe to him, almoſt in the ſame moment. One of them lay without either ſenſe or motion. A ſecond trembled exceedingly. The third had ſtrong convulſions all over his body, but made no noiſe, unleſs by groans. The fourth, equally convulſed,

convulſed, called upon God, with ſtrong cries and tears. From this time I truſt, we ſhall all ſuffer God to carry on his own work in the way that pleaſeth him.

* Thurſ. 13. I went to a gentleman who is much troubled with what they call *lowneſs of ſpirits*. Many ſuch have I been with before; but in ſeveral of them, it was no bodily diſtemper. They wanted ſomething, they knew not what, and were therefore, heavy, uneaſy, and diſſatisfied with every thing. The plain truth is, they wanted God, they wanted Chriſt, they wanted faith. And God convinced them of their want, in a way their phyſicians no more underſtood than themſelves. Accordingly nothing availed till the Great Phyſician came. For in ſpite of all natural means, he who made them for himſelf, would not ſuffer them to reſt, till they reſted in him.

On Friday in the afternoon I left Briſtol with Mr. Whitefield, in the midſt of heavy rain. But the clouds ſoon diſperſed, ſo that we had a fair, calm evening, and a ſerious congregation at Thornbury.

In the morning we breakfaſted with a quaker, who had been brought up in the church of England: but being under ſtrong convictions of inward ſin, and applying to ſeveral perſons for advice, they all judged him to be under a diſorder of body, and gave advice accordingly. Some quakers with whom he met about the ſame time,

time, told him, it was the hand of God upon his soul; and advised him to seek another sort of relief than those miserable comforters had recommended. *Wo unto you, ye blind leaders of the blind!* How long will ye pervert the right ways of the Lord? Ye who tell the mourners in Zion, Much religion hath made you mad! Ye who send them whom God hath wounded to the devil for cure; to company, idle books or diversions! Thus shall they perish in their iniquity; but their blood shall God require at your hands!

We had an attentive congregation at Gloucester in the evening. In the morning, Mr. Whitefield being gone forward, I preached to about five thousand there, on *Christ our wisdom, righteousness, sanctification and redemption.* It rained violently at five in the evening; notwithstanding which two or three thousand people stayed, to whom I expounded that glorious vision of Ezekiel, of the resurrection of the dry bones.

On Monday 16. After preaching to two or three thousand on *What must I do to be saved?* I returned to Bristol, and preached to about three thousand, on those words of Job, *There the wicked cease from troubling; there the weary are at rest.*

Tues. 17. I rode to Bradford, five miles from Bath, whither I had been long invited to come. I waited on the minister, and desired leave to preach in his church. He said, "It was not

usual

uſual to preach on the week-days: but if I could come thither on a Sunday, he ſhould be glad of my aſſiſtance." Thence I went to a gentleman in the town, who had been preſent when I preached at Bath, and with the ſtrongeſt marks of ſincerity and affection, *wiſhed me good luck in the name of the Lord.* But it was paſt. I found him now quite cold. He began diſputing on ſeveral heads, and at laſt told me plainly, one of our own college had informed him, "They always took me to be a little crack-brained at Oxford."

However ſome perſons who were not of his mind, having pitched on a convenient place (called Bear-field or Bury-field) on the top of the hill under which the town lies: I there offered Chriſt to about a thouſand people, for wiſdom, righteouſneſs, ſanctification and redemption. * Thence I returned to Bath, and preached on *What muſt I do to be ſaved?* to a larger audience than ever before. I was wondring the God of this world was ſo ſtill: when at my return from the place of preaching, poor R——d M——l told me, *He could not let me preach any more in his ground.* I aſked him, why? He ſaid, "The people hurt his trees, and ſtole things out of his ground. And beſides (added he) *I have already by letting thee be there, merited the diſpleaſure of my neighbours.*" O fear of man! Who is above thee, but they who indeed *worſhip God in ſpirit and in truth?* Not even thoſe who have one

foot

foot in the grave! Not even thoſe who dwell in rooms of cedar; and who have heaped up gold as the duſt, and ſilver as the ſand of the ſea!

Sat. 21. I began expounding a ſecond time our Lord's ſermon on the mount. In the morning, Sunday 22, as I was explaining *Bleſſed are the pure in ſpirit*, to about three thouſand people, we had a fair opportunity of ſhewing all men, what manner of ſpirit we were of. For in the middle of the ſermon, the preſs-gang came, and ſeized on one of the hearers; (ye learned in the law, what becomes of *magna charta*, and of *Engliſh liberty and property?* Are not theſe mere ſounds, while, on any pretence, there is ſuch a thing as a preſs-gang ſuffered in the land?) All the reſt ſtanding ſtill, and none opening his mouth or lifting up his hand to reſiſt them.

Mond. 23. To guard young converts from fancying, that they had already attained or were already perfect, I preached on thoſe words, *So is the kingdom of God, as when a man caſteth ſeed into the ground—And riſeth day and night, and the ſeed buddeth forth and ſpringeth up he knoweth not how—firſt the blade, then the ear, then the full corn in the ear.*

On ſeveral evenings this week, and particularly on Friday, many were deeply convinced; but none were delivered from that painful conviction, *The children came to the birth; but there was*

was not ſtrength to bring forth. I fear we have grieved the Spirit of the jealous God, by queſtioning his work: and that therefore he is withdrawn from us for a ſeaſon. *But he will return and abundantly pardon.*

Mond. 30. Two more were in ſtrong pain, both their ſouls and bodies being well-nigh torn aſunder. But though we cried unto God, there was no anſwer, neither did he as yet deliver them at all.

One of theſe had been remarkably zealous againſt thoſe that cried out and made a noiſe, being ſure that *any of them might help it if they would.* And the ſame opinion ſhe was in ſtill, till the moment ſhe was ſtruck through as with a ſword, and fell trembling to the ground. She then cried aloud, though not articulately, her words being ſwallowed up. In this pain ſhe continued twelve or fourteen hours, and then her ſoul was ſet at liberty. But her maſter (for ſhe was a ſervant till that time, at a gentleman's in town) forbid her returning to him, ſaying, *He would have none in his houſe who had received the Holy Ghoſt.*

Tueſ. 31. I preached at Bradford to above two thouſand, many of whom were of the better rank, on *What muſt I do to be ſaved?* They all behaved with decency, and none went away till the ſervice was ended. While I was preaching at Bath, in my return, ſome of the audience did not behave ſo well; being, I fear, a little too nearly

nearly concerned, when I came to the application of those words, *Not only this our craft, is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised—whom all Asia and the world worshippeth.*

Having *a caution against religious delusion*, put into my hands about this time, I thought it my duty to write to the author of it: which I accordingly did, in the following terms:

Reverend Sir,

1. YOU charge me (for I am called a *Methodist*, and consequently included within your charge) with *vain and confident boastings, rash, uncharitable censures, damning all who do not* feel *what I* feel; *not allowing men to be in a salvable state, unless they have experienced some* sudden *operation, which may be distinguished as the hand of God upon them, overpowering as it were the soul:* with *denying men the use of God's creatures, which he hath appointed to be received with thanksgiving, and encouraging abstinence, prayer and other religious exercises, to the neglect of the duties of our station.* O Sir, can you prove this charge upon me? The Lord shall judge in that day!

2. I do indeed go out into the highways and hedges to call poor sinners to Christ. But not *in a tumultuous manner*, not *to the disturbance of the*

the public peace, or *the prejudice of families*. Neither herein do I break any law which I know; much lefs *fet at nought all rule and authority*. Nor can I be faid to *intrude into the labours* of thofe, who do not labour at all; but fuffer thoufands of thofe for whom Chrift died, to *perifh for lack of knowledge*.

3. They perifh for want of knowing, that *we* as well as the Heathens, *are alienated from the life of God*: that *every one of us* by the corruption of our inmoft nature, *is very far gone from original righteoufnefs*; fo far, that *every perfon born into the world, deferveth God's wrath and damnation*: that we have by nature no power either to help ourfelves, or even to call upon God to help us; all our tempers and works, in our natural ftate, being only evil continually. * So that *our* coming to Chrift, as well as *theirs*, *muft infer a great and mighty change*. It muft infer, not only an *outward change*, from ftealing, lying and all corrupt communication; but a thorough *change of heart*, an *inward* renewal in the fpirit of our mind. Accordingly, *the old man* implies infinitely more than *outward evil converfation*, even *an evil heart of unbelief*, corrupted by pride and a thoufand deceitful luffs. Of confequence, the *new man* muft imply infinitely more than *outward good converfation*, even *a good heart, which after God is created in righteoufnefs and true holinefs*: a heart full of that faith, which working by love, produces all holinefs of converfation.

4. The

4. The change from the former of these states to the latter, is what I call *The New Birth.* But you say, I am *not content with this plain and easy notion of it, but fill myself and others with fantastical conceits* about it. Alas, Sir, how can you prove this? And if you cannot prove it, what amends can you make, either to God, or to me, or to the world, for publickly asserting a gross falshood?

5. Perhaps you say, *You can prove this of Mr.* Whitefield. What then? This is nothing to me. I am not accountable for *his* words. The journal you quote I never saw till it was in print. But indeed you wrong him as much as me: first, where you represent him as judging the notions of the Quakers *in general* (concerning being led by the Spirit) to be right and good; whereas he speaks only of those *particular men*, with whom he was then conversing. And again, where you say, he *supposes* a person *believing in Christ*,—to be without any *saving knowledge* of him. He *supposes* no such thing. *To believe in Christ*, was the very thing he *supposed* wanting; as understanding that term *believing* to imply, not only an assent to the articles of our creed, but also *a true trust and confidence of the mercy of God through our Lord Jesus Christ.*

6. Now this it is certain a man may want, although he can truly say, *I am chast, I am sober, I am just in my dealings, I help my neighbour and use the ordinances of God. And however* such a man

man *may have behaved in these respects, he is not to think well of his own state, till he experiences something within himself, which he has not yet experienced*, but *which he may be before-hand, assured he shall*, if the promises of God are true. That *something* is, a living faith: *A sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favour of God.* And from this will spring many other things, which till then he experienced not. as, the love of God shed abroad in his heart, the peace of God which passeth all understanding, and joy in the Holy Ghost, joy though not *unfelt*, yet *unspeakable* and full of glory.

7. These are some of those *inward fruits of the spirit*, which must be *felt*, wheresoever they are: and without these, I cannot learn from holy writ, that any man is *born of the spirit.* I beseech you, Sir, by the mercies of God, that if as yet you *know nothing of such inward feelings*, if you do not *feel in yourself these mighty workings of the Spirit of Christ*, at least you would not contradict and blaspheme. When the Holy Ghost hath fervently kindled *your* love towards God, you will know these to be very *sensible* operations. *As you hear the wind and feel it too*, while *it strikes upon your bodily organs*, you will know you are under the guidance of God's Spirit the same way, namely, by *feeling it in your soul:* by the present peace and joy and love which you feel

feel within, as well as by its outward and more diſtant effects.

I am, &c.

I have often wiſhed, that all calm and impartial men, would conſider what is advanced by another writer, in a little diſcourſe concerning enthuſiaſm or religious deluſion, publiſhed about this time. His words are,

" A *miniſter* of our church, who may look upon it as his duty to warn his *pariſhioners*, or an *author* who may think it neceſſary to caution his readers, againſt *ſuch preachers* or their doctrine (enthuſiaſtic preachers, I ſuppoſe, ſuch as he takes it for granted the *Methodiſt* preachers are) ought to be very careful to act with a *Chriſtian ſpirit*, and to advance nothing but with *temper*, *charity* and *truth*.—Perhaps the following rules may be proper to be obſerved by them.

1. Not to *blame* perſons for doing that now, which ſcripture records *holy men* of old to have practiſed, leaſt had they lived in thoſe times, they ſhould have condemned them alſo.

2. Not to cenſure perſons in *holy orders*, for teaching the ſame doctrines which are taught in the *ſcriptures* and by *our church*; leaſt they ſhould ignorantly *cenſure*, what they profeſs to *defend*.

3. Not to cenſure any profeſſed *members* of our church, who live *good lives*, for reſorting to *religious aſſemblies* in private houſes, to perform in ſociety acts of *divine worſhip*; when the ſame

ſeems

ſeems to have been practiſed by the primitive Chriſtians; and when alas! there are ſo many pariſhes, where a perſon *piouſly* diſpoſed, has no opportunity of joining in the public ſervice of our church, more than *one hour and half* in a week.

4. Not to *condemn* thoſe who are conſtant attendants on the *communion* and *ſervice* of our church, if they ſometimes uſe *other prayers* in private aſſemblies: ſince the *beſt divines* of our church have compoſed and publiſhed many *prayers*, that have not the ſanction of public authority; which implies a general conſent, that our church has not made proviſion for every private occaſion.

5. Not to eſtabliſh the power of *working miracles* as the great criterion of a divine miſſion; when ſcripture teaches us, that the agreement of doctrines with truth as taught in thoſe ſcriptures, is the only infallible rule.

6. Not to drive any away from our *church*, by opprobriouſly calling them *diſſenters*, or treating them as ſuch, ſo long as they keep to her *communion*.

7. Not lightly to take up with *ſilly ſtories* that may be propagated, to the diſcredit of perſons of a general *good character*.

"I do not lay down (ſays he) theſe *negative rules* ſo much for the ſake of any perſons whom the unobſervance of them would immediately injure, as of our *church* and her profeſſed *defenders*.

ders. For churchmen, however *well-meaning*, would lay themſelves open to cenſure, and might do her *irretrieveable damage*, by a behaviour contrary to them."

Friday, Auguſt 3. I met with one who *did* run well, but Satan had hindred her. I was ſurprized at her ingenuous acknowledgment of the fear of man. *O how hardly ſhall* even *they who have rich* acquaintance *enter into the kingdom of heaven!*

Sund. 5. Six perſons at the New-Room were deeply *convinced of ſin:* three of whom were a little comforted by prayer; but not yet *convinced of righteouſneſs.*

Having frequently been invited to Wells, particularly by Mr. ——, who begged me to make his houſe my home, on Thurſday the 9th I went thither, and wrote him word the night before; upon which he preſently went to one of his friends, and deſired a meſſenger might be ſent to meet me and beg me "To turn back, otherwiſe (ſaid he) we ſhall loſe all our trade." But this conſideration did not weigh with him, ſo that he invited me to his own houſe: and at eleven I preached in his ground, on *Chriſt our wiſdom, righteouſneſs, ſanctification and redemption*, to about 2000 perſons. Some of them mocked at firſt, whom I reproved before all; and thoſe of them who ſtayed were more ſerious. Several ſpoke to me after, who were for the preſent much

much affected. O let it not pass away as the morning dew!

Frid. 10. I had the satisfaction of conversing with a Quaker, and afterwards with an Anabaptist, who, I trust, have had a large measure of the love of God shed abroad in their hearts. O may those, in every persuasion, who are of this spirit, increase a thousand-fold, how many so ever they be!

Sat. 11. In the evening two were seized with strong pangs, as were four the next evening, and the same number at Glocester-Lane on Monday, one of whom was greatly comforted.

Tues. 14. I preached at Bradford to about three thousand, on *One thing is needful.* Returning through Bath, I preached to a small congregation suddenly gathered together at a little distance from the town (not being permitted to be in R—— M——'s ground any more) on *The just shall live by faith.* Three at the New-Room this evening were cut to the heart. But their wound was not as yet healed.

Wednes. 15. I endeavoured to guard those who were in their first love, from falling into inordinate affection, by explaining those strange words at Baptist-Mills, *Henceforth know we no man after the flesh.*

Friday 17. Many of our society met, as we had appointed, at one in the afternoon, and agreed "That all the members of our society should obey the church to which we belong, by

obſerving *all* Fridays *in the year, as days of faſting or abſtinence.*" We likewiſe agreed, that as many as had opportunity ſhould then meet, to ſpend an hour together in prayer.

Wedn. 22. I was with many that were in heavineſs: two of whom were ſoon filled with peace and joy. In the afternoon I endeavoured to guard the weak againſt what too often occaſions heavineſs, levity of temper or behaviour, from *I ſaid of laughter, it is mad; and of mirth, What doth it?*

Mond. 27. For two hours I took up my croſs, in arguing with a zealous man, and labouring to convince him, "That I was not an enemy to "the church of England." He allowed, "I "taught no other doctrines than thoſe of the "church;" but could not forgive my teaching them *out of the church-walls.* He allowed too (which none indeed can deny, who has either any regard to truth or ſenſe of ſhame) that "by "this teaching many ſouls who till that time "were periſhing for lack of knowledge, have "been, and are brought from darkneſs to light "and from the power of Satan unto God." But he added, "No one can tell, what *may be* "*hereafter*; and *therefore* I ſay, theſe things "ought not to be ſuffered."

* Indeed the report now current in Briſtol was, "That I was a *Papiſt*, if not a *Jeſuit.*" Some added, "That I was born and bred at "Rome;" which many cordially believed. O

ye

ye fools, when will ye underſtand, that the preaching *juſtification by faith alone*, the allowing no meritorious cauſe of juſtification, but the death and righteouſneſs of Chriſt, and no conditional or inſtrumental cauſe, but faith, is overturning popery from the foundation? When will ye underſtand, that the moſt deſtructive of all thoſe errors, which Rome, the mother of abominations hath brought forth (compared to which tranſubſtantiation and a hundred more, are trifles light as air) is, *That we are juſtified by works*, (or to expreſs the ſame thing a little more decently) by faith *and* works. Now, do I preach *This?* I did for ten years; I was (fundamentally) a papiſt, and knew it not. But I do now teſtify to all (and it is the very point for aſſerting which I have to this day been called in queſtion) that "no good works can be done before juſtification, none which have not in them the nature of ſin."

* I have too often enquired, who are the authors of this report; and have generally found they were either bigotted diſſenters, or (I ſpeak without fear or favour) miniſters of our own church. I have alſo frequently conſidered, what poſſible ground or motive they could have thus to ſpeak: ſeeing few men in the world have had occaſion ſo clearly and openly to declare their principles, as I have done, both by preaching, printing and converſation, for ſeveral years laſt paſt. And I can no otherwiſe

think, than that either they ſpoke thus (to put the moſt favourable conſtruction upon it) from groſs ignorance: they knew not what popery was; they knew not what doctrines thoſe are which the Papiſts teach: or they wilfully ſpoke what they knew to be falſe, probably *thinking* thereby *to do God ſervice.* Now, take this to yourſelves, whoſoever ye are, high or low, diſſenters or churchmen, clergy or laity, who have advanced this ſhameleſs charge, and digeſt it how you can.

But how have ye not been afraid, if ye believe there is a God, and that he knoweth the ſecrets of your hearts (I ſpeak now to you, preachers, more eſpecially, of whatever denomination) to declare ſo groſs, palpable a lie, in the name of the God of truth? I cite you all, before the judge of all the earth, either publickly to prove your charge; or by publickly retracting it, to make the beſt amends you can, to God, to me, and to the world.

For the full ſatisfaction of thoſe who have been abuſed by theſe ſhameful men, and almoſt brought to believe a lie, I will here add my ſerious judgment concerning the church of Rome, wrote ſome time ſince to a prieſt of that communion.

SIR,

SIR,

I Return you thanks both for the favour of your letter, and for your recommending my father's propoſals to the Sorbonne.

I have neither time nor inclination for controverſy with any; but leaſt of all with the Romaniſts. And that, both becauſe I cannot truſt any of their quotations, without conſulting every ſentence they quote in the originals: and becauſe the originals themſelves can very hardly be truſted, in any of the points controverted between them and us. I am no ſtranger to their ſkill in *mending* thoſe authors, who did not at firſt ſpeak home to their purpoſe; as alſo in *purging* them from thoſe paſſages, which contradicted their emendations. And as they have not wanted opportunity to do this, ſo doubtleſs they have carefully uſed it, with regard to a point that ſo nearly concerned them, as the ſupremacy of the biſhop of Rome. I am not therefore ſurpriſed, if the works of St. Cyprian (as they are called) do ſtrenuouſly maintain it: but I am, that they have not been better *corrected*; for they ſtill contain paſſages that abſolutely overthrow it. What groſs negligence was it, to leave his 74th epiſtle (to Pompeianus) out of the Index Expurgatorius? Wherein Pope Cyprian ſo flatly charges Pope Stephen, with *pride and obſtinacy, and with being a defender of the cauſe of Heretics, and that againſt Chriſtians and the very church of*

God? He that can reconcile this with his believing Stephen the infallible head of the church, may reconcile the gospel with the Koran.

Yet I can by no means approve the scurrility and contempt, with which the Romanists have often been treated. I dare not rail at, or despise any man: much less those who profess to believe in the same master. But I pity them much; having the same assurance, that Jesus is the Christ, and that no Romanist can expect to to be saved, according to the terms of his covenant. For thus saith our Lord, *Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.* And *if any man shall add unto these things, God shall add unto him the plagues that are written in this book.* But all Romanists, as such, do both. Ergo ——

The minor I prove, not from Protestant authors, or even from particular writers of their own communion: but from the public, authentic records of the church of Rome. Such are *The canons and decrees of the council of Trent.* And the edition I use was printed at Colen, and approved by authority.

And first, All Romanists, as such, do break and teach men to break, one (and not the least) of those commandments; the words of which, concerning images are these,

לא תשתחוה להם

Now

Now שחה (as every ſmatterer in Hebrew knows) is *incurvare ſe*,† *procumbere, honoris exhibendi cauſa*, (and is accordingly rendered by the ſeventy in this very place, (by a Greek word of the very ſame import, προσκυνεῖν) but the council of Trent, (and conſequently all Romaniſts, as ſuch, all who allow the authority of that council) teaches ſection 25. paragraph 2. That it is ‡ *Legitimus imaginum uſes,—eis honorem exhibere*, procumbendo corum eis.

Secondly, All Romaniſts, as ſuch, do add to thoſe things which are written in the book of life. For in the bull of Pius IV. ſubjoined to thoſe *canons and decrees*, I find all the additions following:

1. Seven Sacraments, 2. Tranſubſtantiation, 3. Communion in one kind only, 4, Purgatory, and praying for the dead therein, 5. Praying to ſaints, 6. Veneration of reliques, 7. Worſhip of images, 8. Indulgences, 9. The priority, and univerſality, of the Roman church, 10. The ſupremacy of the biſhop of Rome. All theſe things therefore do the Romaniſts add to thoſe which are written in the book of life.

I am, ——

Tueſd. 28. My mouth was opened, and my heart enlarged, ſtrongly to declare to above two thouſand people at Bradford, That *the king-*

† To bow down before any one, in token of honouring him.

‡ i. e. The proper uſe of images is, to honour them, by bowing down before them.

dom of God (within us) *is not meat and drink, but righteouſneſs and peace and joy in the Holy Ghoſt.* At Bath I once more offered *Chriſt to juſtify the ungodly.* In the evening I met my brother, juſt come from London. *The Lord hath* indeed *done great things for us already. Not unto us, but unto thy name be the praiſe.*

Wedneſday 29. I rode with my brother to Wells and preached on, *What muſt I do to be ſaved?* In the evening I ſummed up at the New-Room, what I had ſaid at many times, from the beginning, of faith, holineſs and good works, as the root, the tree and the fruit, which God had joined, and man ought not to put aſunder.

Friday, Aug. 31. I left Briſtol, and reached London, about eight on Sunday morning. In the afternoon I heard a ſermon wherein it was aſſerted, that our repentance was not ſincere, but feigned and hypocritical, 1. If we relapſed into ſin, *ſoon after* repenting: eſpecially if 2. We did not *avoid all occaſions* of ſin, or if 3. We *relapſed frequently*; and moſt of all, if 4. Our hearts were *hardened* thereby. O what a hypocrite was I (if this be ſo) for near twice ten years! But I know it is not ſo. I know every one *under the law*, is even as I was. Every one when he begins to ſee his fallen ſtate, and to feel the wrath of God abiding on him, relapſes into the ſin that moſt eaſily beſets him, *ſoon after* repenting of it. Sometimes he avoids, and at many other times cannot perſuade himſelf to *avoid the occaſions*

occaſions of it. Hence his relapſes are *frequent*, and of conſequence his *heart is hardened* more and more. And yet all this time, he is *ſincerely* ſtriving againſt ſin. He can ſay *unfeignedly, without hypocriſy, the thing which I do, I approve not; the evil which I would not, that I do. To will is* even then *preſent with* him; *but how to perform that which is good, he finds not.* Nor can he, with all his *ſincerity* avoid any one of theſe four marks of *hypocriſy*, till *being juſtified by faith, he hath peace with God, through Jeſus Chriſt our Lord.*

This helpleſs ſtate I took occaſion to deſcribe at Kennington, to eight or ten thouſand people, from thoſe words of the pſalmiſt, *Innumerable troubles are come about me; my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.*

Mond. Sept. 3. I talked largely with my mother, who told me, that till a ſhort time ſince, ſhe had ſcarce heard ſuch a thing mentioned, as the having forgiveneſs of ſins now, or God's Spirit bearing witneſs with our ſpirit: much leſs did ſhe imagine, that this was the common privilege of all true believers. "Therefore (ſaid ſhe) I never durſt aſk for it myſelf. But two or three weeks ago, while my ſon Hall was pronouncing thoſe words, in delivering the cup to me, *The blood of our Lord Jeſus Chriſt, which was given for* thee; the words ſtruck through

my heart, and I knew God for Chriſt's ſake had forgiven *me* all *my* ſins."

* I aſked, Whether her father (Dr. Anneſley) had not the ſame faith? And, whether ſhe had not heard him preach it to others? She anſwered, "He had it himſelf, and declared a little before his death, that for more than forty years, he had no darkneſs, no fear, no doubt at all, of his being *accepted in the Beloved.* But that nevertheleſs, ſhe did not remember to have heard him preach, no not once, explicitly upon it: whence ſhe ſuppoſed he alſo looked upon it as the peculiar bleſſing of a *few*, not as promiſed to all the people of God."

Both at Mr. B——'s at ſix, and at Dowgate-hill at eight, were many more than the houſes could contain. Several perſons who were then convinced of ſin, came to me the next morning. One came alſo, who had been mourning long, and earneſtly deſired us to pray with her. We had ſcarce begun, when the enemy began to tear her, ſo that ſhe ſcreamed out as in the pangs of death. But his time was ſhort: for within a quarter of an hour, ſhe was full of the peace that paſſeth all underſtanding.

I afterwards called on Mrs. E.—r, with whom was one lately come from Briſtol, in deep anguiſh of ſpirit. We cried to God, and he ſoon declared his ſalvation, ſo that both their mouths were filled with his praiſe.

Thence I went to a poor woman, who had been

been long in deſpair. I was glad to meet with Mrs. R—— there; the perſon mentioned in Mr. Whitefield's journal, who after three years madneſs (ſo called) was ſo deeply convinced of ſin at Beach-lane, and ſoon after rejoiced in God *her* Saviour.

Thurſ. 6. I was ſent for by one who began to *feel* herſelf a ſinner. But a fine lady unexpectedly coming in, there was ſcarce room for *me* to ſpeak. The fourth perſon in the company, was a poor, unbred girl; who beginning to tell what God had done for her ſoul, the others looked one at another, as in amaze, but did not open their mouths. I then exhorted them, not to ceaſe from crying to God, till they too could ſay, as ſhe did, "My Beloved is mine, and I am his: I am as ſure of it, as that I am alive. For his Spirit bears witneſs with my ſpirit, that I am a child of God."

Sund. 9. I declared to about ten thouſand in Moorfields, what they muſt do to be ſaved. My mother went with us about five to Kennington, where were ſuppoſed to be twenty thouſand people. I again inſiſted on that foundation of all our hope, *Believe in the Lord Jeſus, and thou ſhalt be ſaved.* From Kennington I went to a ſociety at Lambeth. The houſe being filled, the reſt ſtood in the garden. The deep attention they ſhewed gave me a good hope, that they will not all be forgetful hearers.

Thence I went to our ſociety at Fetter-lane, and exhorted them to love one another. The want of love was a general complaint. We laid it open before our Lord. We ſoon found, he had ſent us an anſwer of peace. Evil ſurmiſings vaniſhed away. The flame kindled again as at the firſt, and our hearts were knit together.

Mond. 10. I accepted a preſſing invitation to go to Plaiſtow. At five in the evening I expounded there, and at eight again. But moſt of the hearers were very quiet and unconcerned. In the morning therefore I ſpoke ſtronger words. But it is only the voice of the Son of God, which is able to wake the dead.

Wedneſ. 12. In the evening at Fetter-lane, I deſcribed the life of faith, and many who had fancied themſelves ſtrong therein, found they were no more than new-born babes. At eight I exhorted our brethren to keep cloſe to the church, and to all the ordinances of God, and to aim only at living *a quiet and peaceable life, in all godlineſs and honeſty.*

Thurſ. 13. A ſerious clergyman deſired to know, in what points we differed from the church of England? I anſwered, "To the beſt of my knowledge, in none: the doctrines we preach, are the doctrines of the church of England: indeed the fundamental doctrines of the church, clearly

clearly laid down, both in her prayers, articles, and homilies."

* He aſked, in what points then do you differ from the other clergy of the church of England? I anſwered, "In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who diſſent from the church (though they own it not) I differ in the points following:

Firſt, They ſpeak of juſtification, either as the ſame thing with ſanctification, or as ſomething conſequent upon it. I believe juſtification to be wholly diſtinct from ſanctification, and neceſſarily antecedent to it.

Secondly, They ſpeak of our own holineſs or good works, as the *cauſe* of our juſtification; or, that *for the ſake of which, on account of which* we are juſtified before God. I believe, neither our own holineſs nor good works, are any part of the cauſe of our juſtification; but that the death and righteouſneſs of Chriſt, are the whole and ſole cauſe of it; or, that *for the ſake of which, on account of which*, we are juſtified before God.

Thirdly, They ſpeak of good works, as a *condition* of juſtification, neceſſarily previous to it. I believe no good work can be previous to juſtification, nor conſequently a condition of it: but that we are juſtified, (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone, faith without works, faith

(though

(though producing all, yet) including no good work.

Fourthly, They ſpeak of *ſanctification* (or holineſs) as if it were an outward thing, as if it conſiſted chiefly, if not wholly, in thoſe two points, 1. The doing no harm, 2. The doing good (as it is called) i. e. The uſing the means of grace, and helping our neighbour.

I believe it to be, an inward thing, namely, *The life of God in the ſoul of man; a participation of the divine nature; the mind that was in Chriſt*; or, *the renewal of our heart, after the image of him that created us.*

Laſtly, They ſpeak of the *new birth*, as an *outward* thing, as if it were no more than baptiſm; or, at moſt, a change from *outward wickedneſs* to *outward goodneſs*; from a *vicious* to (what is called) a *virtuous* life. I believe it to be an inward thing; a change from inward wickedneſs to inward goodneſs; an entire change of our inmoſt nature from the image of the devil, (wherein we are born) to the image of God: a change from the love of the creature to the love of the Creator, from earthly and ſenſual, to heavenly and holy affections: in a word, a change from the *tempers* of the ſpirits of darkneſs, to thoſe of the angels of God in heaven.

There is therefore a wide, eſſential, fundamental, irreconcileable difference between us: ſo that if they ſpeak the truth as it is in Jeſus, I am found

found a falſe witneſs before God. But if I teach the way of God in truth, they are blind leaders of the blind.

Sund. 16. I preached at Moorfields to about ten thouſand, and at Kennington-common to I believe near twenty thouſand, on thoſe words of the calmer Jews to St. Paul, *We deſire to hear of thee what thou thinkeſt; for as concerning this ſect, we know that every where it is ſpoken againſt.* At both places I deſcribed the real difference between what is generally called Chriſtianity, and the true *old Chriſtianity*, which under the *new name* of *Methodiſm* is now alſo *every where ſpoken againſt.*

Mond. 17. I preached again at Plaiſtow, on *Bleſſed are thoſe that mourn.* It pleaſed God to give us in that hour, two living inſtances of that piercing ſenſe both of the guilt and power of ſin, that dread of the wrath of God, and that full conviction of man's inability either to remove the power, or atone for the guilt of ſin (called by the world deſpair) in which properly conſiſt that poverty of ſpirit and mourning which are the gate of Chriſtian bleſſedneſs.

Tueſ. 18. A young woman came to us at Iſlington, in ſuch an agony as I have ſeldom ſeen. Her ſorrow and fear were too big for utterance; ſo that after a few words, her ſtrength as well as her heart failing, ſhe ſunk down to the ground. Only her ſighs and her groans ſhewed ſhe was yet alive. We cried unto God in her behalf.

We

We claimed the promiſes made to the weary and heavy-laden: and he did not caſt out our prayer. She ſaw her Saviour, as it were crucified before her eyes. She laid hold on him by faith, and her ſpirit revived.

At Mr. B——'s at ſix, I was enabled earneſtly to call all the weary and heavy-laden: and at Mr. C——'s at eight, when many roared aloud; ſome of whom utterly refuſed to be comforted, till they ſhould feel their ſouls at reſt in the blood of the Lamb, and have his love ſhed abroad in their hearts.

Thurſ. 20, Mrs. C—— being in deep heavineſs, had deſired me to meet her this afternoon. She had long earneſtly deſired to receive the holy communion, having an unaccountably ſtrong perſuaſion, "That God would manifeſt himſelf to her therein, and give reſt to her ſoul." But her heavineſs being now greatly increaſed, Mr. D—e gave her that fatal advice, "Not to communicate *till ſhe had* living faith." This ſtill added to her perplexity. Yet at length ſhe reſolved to obey God rather than man. And *he was made known unto her in breaking of bread.* In that moment ſhe felt her load removed, ſhe knew ſhe was accepted in the Beloved; and all the time I was expounding at Mr. B——'s, was full of that peace which cannot be uttered.

Frid. 21. Another of Dr. Monro's patients came to deſire my advice. I found no reaſon to believe

believe ſhe had been any otherwiſe *mad* than every one is, who is deeply convinced of ſin. And I cannot doubt, but if ſhe will truſt in the living God, he will *give medicine to heal her ſickneſs.*

Sund. 23. I declared to about ten thouſand in Moorfields, with great enlargement of ſpirit, *The kingdom of God is not meat and drink, but righteouſneſs and peace and joy in the Holy Ghoſt.* At Kennington I enforced to about twenty thouſand, that great truth, *One thing is needful.* Thence I went to Lambeth and ſhewed (to the amazement, it ſeemed, of many who were preſent) how *he that is born of God doth not commit ſin.*

Mond. 24. I preached once more at Plaiſtow, and took my leave of the people of that place. In my return, a perſon galloping ſwiftly, rode full againſt me, and overthrew both man and horſe: but without any hurt to either. Glory be to him who *ſaves both man and beaſt!*

Tueſ. 25. After dining with one of our brethren who was married this day, I went (as uſual) to the ſociety at St. James's, weary and weak in body. But God ſtrengthened me for his own work; as he did at ſix at Mr. B——'s; and at eight in Wincheſter-yard, where it was believed were preſent eleven or twelve hundred perſons: to whom I declared, if *they had nothing to pay, God* would *frankly forgive them* all.

Thurſ.

Thurf. 27. I went in the afternoon to a ſociety at Deptford, and thence at ſix came to Turner's-hall; which holds (by computation) two thouſand perſons. The preſs both within and without was very great. In the beginning of the expounding, there being a large vault beneath, the main beam which ſupported the floor broke. The floor immediately ſunk, which occaſioned much noiſe and confuſion among the people. But, two or three days before a man had filled the vault with hogſheads of tobacco. So that the floor, after ſinking a foot or two, reſted upon them, and I went on without interruption.

* Frid. 28. I met with a freſh proof, that *whatſoever ye aſk, believing, ye ſhall receive.* A middle-aged woman deſired me to return thanks for her to God, who as many witneſſes then preſent teſtified, was a day or two before really diſtracted, and as ſuch tied down in her bed. But upon prayer made for her, ſhe was inſtantly relieved, and reſtored to a ſound mind.

Mond. October 1. I rode to Oxford; and found a few who had not yet forſaken the aſſembling themſelves together: to whom I explained that *holineſs without which no man ſhall ſee the Lord.*

Tueſ. 2. I went to many, who once heard the word with joy; but *when the ſun aroſe, the ſeed withered away.* Yet ſome ſtill *deſired* to follow their

their Lord. But the world ſtood fawning or threatning between them. In the evening I ſhewed them the tender mercies of God, and his readineſs ſtill to receive them. The tears ran down many of their cheeks. O thou lover of ſouls, ſeek and ſave that which is loſt!

* Wedneſ. 3. I had a little leiſure to take a view of the ſhattered condition of things here. The poor priſoners both in the caſtle and in the city priſon, had now none that cared for their ſouls, none to inſtruct, adviſe, comfort and build them up in the knowledge and love of the Lord Jeſus. None was left to viſit the work-houſes, where alſo we uſed to meet with the moſt moving objects of compaſſion. Our little ſchool, where about twenty poor children, at a time, had been taught for many years, was on the point of being broke up; there being none now, either to ſupport, or to attend it. And moſt of thoſe *in the town*, who were once knit together, and ſtrengthened one another's hands in God, were torn aſunder and ſcattered abroad. *It is time for thee, Lord, to lay to thy hand!*

At eleven, a little company of us met to intreat God, *for the remnant that was left.* He immediately gave us a token for good. One who had been long in the gall of bitterneſs, full of wrath, ſtrife and envy, particularly againſt one whom ſhe had once tenderly loved, roſe up and ſhewed

ſhewed the change God had wrought in her ſoul, by falling upon her neck, and with many tears kiſſing her. The ſame ſpirit we found reviving in others alſo; ſo that we left them, not without hope, that the ſeed which had been ſown even here, *ſhall take root downward, and bear fruit upward.*

About ſix in the evening I came to Burford: and at ſeven preached to, it was judged, twelve or fifteen hundred people, on *Chriſt made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.* Finding many *approved* of what they had heard, that they might not *reſt in that approbation*, I explained an hour or two after the holineſs of a Chriſtian: and in the morning I ſhewed the way to this holineſs, by giving both the falſe and the true anſwer to that important queſtion, *What muſt I do to be ſaved?*

About three in the afternoon, I came to Mr. Benjamin Seward's, at Bengeworth, near Eveſham. At five I expounded in his houſe (part of the xiiith chapter of the firſt of Corinthians) and at ſeven in the ſchool-houſe, where I invited all who *had nothing to pay*, to come and accept of free forgiveneſs. In the morning I preached near Mr. Seward's houſe, to a ſmall ſerious congregation, on thoſe words, *I came not to call the righteous, but ſinners to repentance.*

In the evening I reached Gloceſter. Sat. 6.

At

At five in the evening I explained to about a thouſand people, the nature, the cauſe, and the condition or inſtrument of juſtification, from theſe words, *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs.*

Sund. 7. A few, I truſt, out of two or three thouſand, were awakened by the explanation of thoſe words, *God hath not given unto you the ſpirit of bondage again, to fear: but he hath given unto you the ſpirit of adoption, whereby ye cry, Abba, Father.* About eleven I preached at Runwick, ſeven miles from Gloceſter. The church was much crowded, though a thouſand or upwards, ſtayed in the church-yard. In the afternoon I explained further the ſame words, *What muſt I do to be ſaved?* I believe ſome thouſands were then preſent, more than had been in the morning. O what a harveſt is here! When will it pleaſe our Lord, to ſend more labourers into his harveſt?

* Between five and ſix I called on all who were preſent (about three thouſand) at Stanley, on a little green near the town, to accept of Chriſt, as their only *wiſdom, righteouſneſs, ſanctification and redemption.* I was ſtrengthened to ſpeak as I never did before, and continued ſpeaking near two hours: the darkneſs of the night, and a little lightning not leſſening the number, but increaſing the ſerioufneſs of the hearers. I concluded the day by expounding part of our Lord's

Lord's ſermon on the mount, to a ſmall, ſerious company at Ebly.

Mond. 8. About eight I reached Hampton-Common, nine or ten miles from Gloceſter. There were, it was computed, five or ſix thouſand perſons. I exhorted them all, to come unto God, as having nothing to pay. I could gladly have ſtayed longer with this loving people: but I was now ſtraitened for time. After ſermon I therefore haſtened away, and in the evening came to Briſtol.

Tueſ. 9. My brother and I rode to Bradford. Finding there had been a general miſrepreſentation of his laſt ſermon, as if he had aſſerted reprobation therein, whereby many were greatly offended; he was conſtrained to explain himſelf on that head, and to ſhew in plain and ſtrong words, that God *willeth all men to be ſaved*. Some were equally offended at this. But whether men will hear or whether they will forbear; we may not *ſhun to declare* unto them, *all the counſel of God*.

At our return in the evening not being permitted to meet at Weaver's-Hall, we met in a large room on Temple backs, where (having gone through the ſermon on the mount and the epiſtles of St. John) I began that of St James, that thoſe who had already learned the true nature of inward holineſs, might be more fully inſtructed in outward holineſs, without which alſo we cannot ſee the Lord.

Wedneſ.

Wedneſ. 10. Finding many to be in heavineſs, whom I had left full of peace and joy, I exhorted them at Baptiſt-Mills, to *look unto Jeſus, the author and finiſher of our faith.* We poured out our complaint before him in the evening, and found that he was again with us of a truth. One came to us ſoon after I was gone home, who was ſtill in grievous darkneſs. But we commended her cauſe to God, and he immediately reſtored the light of his countenance.

Thurſ. 11. We were comforted by the coming in of one, who was a notorious drunkard and common ſwearer. But he is waſhed, and old things are paſſed away. *Such power belongeth unto God.* In the evening our Lord roſe on many who were wounded, *with healing in his wings:* and others who till then were careleſs and at eaſe, felt the two-edged ſword that cometh out of his mouth.

One of theſe ſhewed the agony of her ſoul by crying aloud to God for help, to the great offence of many, who eagerly *rebuked her that ſhe ſhould hold her peace.* She continued in great torment all night, finding no reſt either of ſoul or body. But while a few were praying for her in the morning, God delivered her out of her diſtreſs.

* Frid. 12. We had freſh occaſion to obſerve the darkneſs which was fallen on many who lately rejoiced in God. But he did not long hide his face from them. On Wedneſday the ſpirit of many revived: on Thurſday evening many

many more found him in whom they had believed, to be *a preſent help in time of trouble.* And never do I remember the power of God to have been more eminently preſent than this morning: when a cloud of witneſſes declared his *breaking the gates of braſs, and ſmiting the bars of iron in ſunder.*

Yet I could not but be under ſome concern, with regard to one or two perſons, who were tormented in an unaccountable manner, and ſeemed to be indeed lunatic as well as *ſore vexed.* But while I was muſing, what would be the iſſue of theſe things, the anſwer I received from the word of God was, *Glory to God in the higheſt, and on earth peace, good-will towards men.*

* Soon after I was ſent for to one of thoſe, who was ſo ſtrangely torn by the devil, that I almoſt wondered her relations did not ſay, "Much religion hath made thee mad." We prayed God to bruiſe Satan under her feet. Immediately we had the petition we aſked of him. She cried out vehemently, "He is gone, he is gone!" And was filled with the ſpirit of love and of a ſound mind. I have ſeen her many times ſince, ſtrong in the Lord. When I aſked abruptly, "What do you deſire now?" She anſwered. "Heaven." I aſked, "What is in your heart?" She replied, "God." I aſked, "But how is your heart when any thing provokes you?" She ſaid, "By the grace of God, I am not provoked at any thing. All the things of this

this world pafs by me as fhadows." *Ye have feen the end of the Lord.* Is he not very pitiful and of tender mercy?

We had a refrefhing meeting at one with many of our fociety; who fail not to obferve as health permits, the weekly faft of our church, and will do fo by God's help, as long as they call themfelves members of it. And would to God, all who contend for the rites and ceremonies of the church (perhaps with more zeal than meeknefs of wifdom) would firft fhew their own regard for her difcipline, in this more important branch of it!

At four I preached near the Fifh-Ponds (at the defire of one who had long laboured under the apprehenfion of it) on the blafphemy againft the Holy Ghoft, that is according to the plain fcriptural account, *The openly and maliciouſly aſſerting, that the miracles of Chriſt were wrought by the power of the devil.*

* Sat. 13. I was with one, who being in deep anguifh of fpirit, had been the day before to afk a clergyman's advice. He told her, "Her head was out of order, and fhe muft go and take phyfic." In the evening we called upon God for medicine, to heal thofe that were *broken in heart.* And five who had long been in the fhadow of death, *knew they were paſſed from death unto life.*

The fharp froft in the morning, Sunday 14, did not prevent about 1500, from being at Hannam, to whom I called, in the words of our gra-

cious Maſter, *Come unto me, all ye that are weary and heavy-laden, and I will give you reſt.* In the evening we claimed and received the promiſe, for ſeveral who were *weary and heavy-laden.*

Mond. 15. Upon a preſſing invitation, ſome time ſince received, I ſet out for Wales. About four in the afternoon, I preached on a little green, at the foot of the Devauden (a high hill, two or three miles beyond Chepſtow) to three or four hundred plain people, on *Chriſt our wiſdom, righteouſneſs, ſanctification and redemption.* After ſermon, one who I truſt is an old diſciple of Chriſt, willingly received us into his houſe: whether many following, I ſhewed them their need of a Saviour, from theſe words, *Bleſſed are the poor in ſpirit.* In the morning I deſcribed more fully the way to ſalvation. *Believe in the Lord Jeſus, and thou ſhalt be ſaved:* and then taking leave of my friendly hoſt, before two came to Abergavenny.

I felt in myſelf a ſtrong averſion to preaching here. However I went to Mr. W—— (the perſon in whoſe ground Mr. Whitefield preached) to deſire the uſe of it. He ſaid, "With all his heart—if the miniſter was not willing to let me have the uſe of the church:" after whoſe refuſal (for I wrote a line to him immediately) he invited me to his houſe. About a thouſand people ſtood patiently (though the froſt was ſharp, it being after ſun-ſet) while from Acts xxviii. 22. I ſimply deſcribed the plain, old religion of the church

church of England, which is now almoſt *every where* ſpoken againſt, under the new name of Methodiſm. An hour after I explained it a little more fully, in a neighbouring houſe, ſhewing how *God hath exalted Jeſus to be a Prince and a Saviour, to give repentance and remiſſion of ſins.*

Wedneſ. 15. The froſt was ſharper than before. However five or ſix hundred people ſtayed, while I explained the nature of that ſalvation which is through faith, yea faith alone: and the nature of that living faith, through which cometh this ſalvation. About noon I came to Uſk, where I preached to a ſmall company of poor people, on thoſe words, *The Son of man is come, to ſave that which is loſt.* One grey-headed man wept and trembled exceedingly: and another who was there (I have ſince heard) as well as two or three who were at the Devauden, *are gone quite diſtracted:* that is, they mourn and refuſe to be comforted, till they *have redemption through his blood.*

When I came to Ponty-Pool in the afternoon, being unable to procure any more convenient place, I ſtood in the ſtreet, and cried aloud to five or ſix hundred attentive hearers, To *believe in the Lord Jeſus*, that they might *be ſaved.* In the evening I ſhewed his willingneſs to ſave, all who deſire to come unto God through him. Many were melted into tears. It may be, that ſome will *bring forth fruit with patience.*

Thurſd. 18. I endeavoured to cut them off

from all falſe ſupports and vain dependencies, by explaining and applying that fundamental truth, *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs.*

When we were at the Devauden on Monday, a poor woman who lived ſix miles off, came thither in great heavineſs. She was deeply convinced of ſin, and weary of it; but found no way to eſcape from it. She walked from thence to Abergavenny on Tueſday, and on Wedneſday from Abergavenny to Uſk. Thence in the afternoon ſhe came to Ponty-Pool; where between twelve and one in the morning, after a ſharp conteſt in her ſoul, our Lord got unto himſelf the victory: and the love of God was ſhed abroad in her heart, teſtifying that her ſins were forgiven her. She went on her way rejoicing to Cardiff; whither I came in the afternoon. And about five (the miniſter not being willing I ſhould preach in the church on a week-day) I preached in the Shire-hall (a large convenient place) on *Believe and thou ſhalt be ſaved.* Several were there who laboured much to make a diſturbance. But our Lord ſuffered them not. At ſeven I explained to a much more numerous audience the bleſſedneſs of *mourning* and *poverty of ſpirit.* Deep attention ſat on the faces of the hearers; many of whom, I truſt, *have believed our report.*

Friday 19. I preached in the morning at Newport, on *What muſt I do to be ſaved?* To the moſt

moſt inſenſible, ill-behaved people I have ever ſeen in Wales. One antient man, during a great part of the ſermon, curſed and ſwore almoſt inceſſantly: and towards the concluſion took up a great ſtone, which he many times attempted to throw. But that he could not do.——Such the champions! Such the arms againſt field-preaching!

At four I preached at the Shire-hall of Cardiff again, where many gentry, I found were preſent. Such freedom of ſpeech I have ſeldom had, as was given me in explaining thoſe words. *The kingdom of God is not meat and drink, but righteouſneſs and peace and joy in the Holy Ghoſt.* At ſix almoſt the whole town (I was informed) came together, to whom I explained the ſix laſt beatitudes, but my heart was ſo inlarged, I knew not how to give over, ſo that we continued three hours. O may the ſeed they have received, have its fruit unto holineſs, and in the end, everlaſting life!

Sat. 20. I returned to Briſtol. I have ſeen no part of England ſo pleaſant for ſixty or ſeventy miles together, as thoſe parts of Wales I have been in. And moſt of the inhabitants are indeed *ripe for the goſpel.* I mean (if the expreſſion appear ſtrange) they are *earneſtly deſirous* of being inſtructed in it: and as *utterly ignorant* of it they are, as any Creek or Cherikee Indians. I do not mean they are ignorant of the name of Chriſt. Many of them can ſay both the Lord's

prayer and the belief. Nay and ſome, all the the catechiſm: but take them out of the road of what they have learned by rote, and they know no more (nine in ten of thoſe with whom I converſed) either of goſpel ſalvation, or of that faith, whereby alone we can be ſaved, than Chicali or Tomo Chachi. Now, what ſpirit is he of, who had rather theſe poor creatures ſhould periſh for lack of knowledge, than that they ſhould be ſaved, even by the exhortations of Howell Harris, or an *itinerant* preacher?

Finding a ſlackneſs creeping in among them who had begun to run well, on Sunday 21, both in the morning and afternoon, I inforced thoſe words, *As ye have received the Lord Jeſus Chriſt, ſo walk ye in him*, In the evening I endeavoured to quicken them farther, by deſcribing *pure and undefiled religion:* and the next day, to incourage them in purſuing it, by inforcing thoſe words of our bleſſed Maſter, *In the world ye ſhall have tribulation; but be of good cheer: I have overcome the world.*

Tueſ. 23. In riding to Bradford, I read over Mr. Law's book on the new-birth: philoſophical, ſpeculative, precarious; Behmeniſh, void and vain!

O what a fall is there!

At eleven I preached at Bearfield to about three thouſand,

thouſand, on the ſpirit of nature, of bondage, and of adoption.

* Returning in the evening, I was exceedingly preſt to go back to a young woman in Kingſwood. (The fact I nakedly relate, and leave every man to his own judgment of it.) I went. She was nineteen or twenty years old, but (it ſeems) could not write or read. I found her on the bed, two or three perſons holding her. It was a terrible ſight. Anguiſh, horror and deſpair, above all deſcription, appeared in her pale face. The thouſand diſtortions of her whole body ſhewed, how the dogs of hell were gnawing her heart. The ſhrieks intermixed were ſcarce to be endured. But her ſtony eyes could not weep. She ſcreamed out, as ſoon as words could find their way, "I am damned, damned; loſt for ever. Six days ago you might have helped me. But it is paſt. I am the devil's now. I have given myſelf to him. His I am. Him I muſt ſerve. With him I muſt go to hell. I *will* be his. I *will* ſerve him. I *will* go with him to hell. I cannot be ſaved. I *will* not be ſaved. I muſt, I *will*, I *will* be damned." She then began praying to the devil. We began

"Arm of the Lord, awake, awake!

She immediately ſunk down as aſleep; but as ſoon as we left off, broke out again, with unexpreſſible vehemence,

" Stony hearts, break! I am a warning to You. Break, break, poor, ſtony hearts! Will you not break? What can be done more for ſtony hearts? I am damned, that you may be ſaved. Now break, now break poor ſtony hearts! You need not be damned, though I muſt." She then fixed her eyes on the corner of the cieling and ſaid, " There he is, ay, there he is, Come, good devil, come. Take me away. You ſaid, you would daſh my brains out, Come, do it quickly. I am your's. I *will* be your's. Come juſt now. Take me away." We interrputed her by calling again upon God: on which ſhe ſunk down as before: and another young woman began to roar out as loud as ſhe had done. My brother now came in, it being about nine o'clock. We continued in prayer till paſt eleven; when God in a moment ſpoke peace into the ſoul, firſt of the firſt tormented, and then of the other. And they both joined in ſinging praiſe to him, who had ſtilled the enemy and the avenger.

Wed. 24. I preached at Baptiſt-Mills on thoſe words of St. Paul, ſpeaking in the perſon of one *under the law* (that is, ſtill *carnal, and ſold under ſin*, though groaning for deliverance) *I know that in me dwelleth no good thing.* A poor woman told me afterwards, *I does hope as my huſhand wont hinder me any more. For I minded he did ſhiver every bone of him, and the tears ran down his cheeks like the rain.* I warned our little ſociety

ſociety in the evening, To beware of levity, ſlackneſs in good works, and deſpiſing little things; which had cauſed many to fall again into bondage.

Thuſ. 25. I was ſent for to one in Briſtol, who was taken ill the evening before. (This fact too I will ſimply relate, ſo far as I was an ear, or eye-witneſs of it.) She lay on the ground furiouſly gnaſhing her teeth, and after a while roared aloud. It was not eaſy for three or four perſons to hold her, eſpecially when the name of Jeſus was named. We prayed; the violence of her ſymptoms ceaſed, though without a compleat deliverance.

In the evening, being ſent for to her again, I was unwilling, indeed afraid to go: thinking it would not avail, unleſs ſome who were ſtrong in faith, were to wreſtle with God for her. I opened my teſtament on thoſe words, *I was afraid, and went and hid thy talent in the earth.* I ſtood reproved and went immediately. She began ſcreaming before I came into the room; then broke out into a horrid laughter, mixt with blaſphemy, grievous to hear. One who from many circumſtances apprehended a preternatural agent to be concerned in this, aſking, "How didſt thou dare to enter into a Chriſtian?" Was anſwered, "She is not a Chriſtian. She is mine." *Q.* "Doſt thou not tremble at the name of Jeſus?" No words followed, but ſhe ſhrunk back and trembled ex-

exceedingly. *Q.* "Art thou not increasing thy own damnation?" It was faintly answered, "Ay, ay:" which was followed by fresh cursing and blaspheming.

My brother coming in, she cried out, "Preacher! Field-preacher! I don't love field-preaching." This was repeated two hours together, with spitting and all the expressions of strong aversion.

We left her at twelve, but called again about noon, on Friday 27. And now it was that God shewed, he heareth the prayer. All her pangs ceased in a moment. She was stilled with peace, and knew that the son of wickedness was departed from her.

* Saturday 28. I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time, the woman (then three miles off) cried out, "Yonder comes Wesley, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out into a horrid laughter and said, "No power, no power; no faith, no faith. She is mine. Her soul is mine. I have her and will not let her go."

We begged of God to increase our faith. Mean while her pangs increased more and more: so

ſo that one would have imagined, by the violence of the throes, her body muſt have been ſhattered to pieces. One who was clearly convinced this was no natural diſorder, ſaid, "I think, Satan is let looſe. I fear, he will not ſtop here." And added, "I command thee, in the name of the Lord Jeſus, to tell if thou haſt commiſſion to torment any other ſoul?" It was immediately anſwered, "I have. L——y C——r, and S——h J——s." (Two who lived at ſome diſtance, and were then in perfect health.)

We betook ourſelves to prayer again, and ceaſed not, till ſhe began, about ſix o'clock, with a clear voice, and compoſed, chearful look,

"Praiſe God from whom all bleſſings flow!"

Sund. 28. I preached once more at Bradford at one in the afternoon. The violent rains did not hinder more, I believe, than ten thouſand, from earneſtly attending to what I ſpoke on thoſe ſolemn words, *I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God.*

Returning in the evening, I called at Mrs. J———'s in Kingſwood. S——y J——s and L——y C——r were there. It was ſcarce a quarter of an hour, before L——y C——r fell

into a ſtrange agony, and preſently after, S—y J——s. The violent convulſions all over their bodies, were ſuch as words cannot deſcribe. Their cries and groans were too horrid to be borne: till one of them in a tone not to be expreſſed, ſaid, "Where is your faith now? Come, go to prayers. I will pray with you. *Our Father which art in heaven.*" We took the advice, from whomſoever it came, and poured out our ſouls before God, till L——y C——r's agonies ſo increaſed, that it ſeemed ſhe was in the pangs of death. But in a moment God ſpoke; ſhe knew his voice, and both her body and ſoul were healed.

We continued in prayer till near one, when S—— J——'s voice was alſo changed, and ſhe began ſtrongly to call upon God. This ſhe did for the greateſt part of the night. In the morning we renewed our prayers, while ſhe was crying continually, "I burn, I burn; O what ſhall I do? I have a fire within me. I cannot bear it. Lord Jeſus! Help!" Amen, Lord Jeſus! When thy time is come.

Wedneſ. 31. I ſtrongly inforced on thoſe who imagine they *believe*, and do not, *As the body without the ſpirit is dead, ſo faith without works is dead alſo.* The power of God was in an unuſual manner preſent at the meeting of the bands in the evening. Six or ſeven were deeply convinced

vinced of their unfaithfulneſs to God, and two filled again with his love. But poor Mary W—— remained as one without hope. Her ſoul refuſed comfort. She could neither pray herſelf, nor bear to hear us. At laſt ſhe cried out, Give me the book and I will ſing. She began giving out line by line (but with ſuch an accent as art could never reach.)

" Why do theſe cares my ſoul divide,
If thou indeed haſt ſet me free?
Why am I thus, if God hath died,
If God hath died to purchaſe me?
Around me clouds of darkneſs roll;
In deepeſt night I ſtill walk on:
Heavily moves my *damned* ſoul——

Here we were obliged to interrupt her: we again betook ourſelves to prayer, and her heart was eaſed, though not ſet at liberty.

Thurſ. Nov. 1. I ſet out and the next evening came to Reading, where a little company of us met in the evening, at which the zealous mob was ſo enraged, they were ready to tear the houſe down. Therefore I hope God has a work to do in this place. In thy time let it be fulfilled!

* About this time I received a letter from the author of thoſe reflections which I mentioned

tioned July 31. An extract of which I have subjoined.

Reverend Sir,

AS I wrote the *rules* and *considerations*, [in No. 25. of *Country Common-Sense*] with an eye to Mr. Whitefield, yourself and your opposers, from a sincere desire to do some service to Christianity according to the *imperfect* notions I had at that time of the real merits of the cause: I at the same time resolved, to take any opportunity that should offer for my *better* information.

On this principle it was, that I made one of your audience, Oct. 23, at Bradford. And because I thought I could form the best judgment of you and your doctrines from your sermon, I resolved to hear that first: which was the reason, that although by accident, I was at the same house, and walked two miles with you, to the place you preached at, I spoke little or nothing to you. I must confess, Sir, that the discourse you made that day, wherein you prest your hearers in the closest manner, and with the authority of a true minister of the gospel, not to stop at *faith* ONLY, but to add to it *all virtues*, and to shew forth their *faith*, by every kind of *good works*, convinced me of the great wrong done you by a public report, common in people's mouth, that you

you preach *faith* without *works*. For, that is the only ground of *prejudice* which any true Chriſtian can have: and is the ſenſe in which your adverſaries would take your words, when they cenſure them. For that we are *juſtified* by faith ONLY, is the doctrine of Jeſus Chriſt, the doctrine of his apoſtles and the doctrine of the church of England. I am aſhamed, that after having lived twenty-nine years, ſince my *baptiſm* into this faith. ——I ſhould ſpeak of it in the lame, unfaithful, I may ſay, *falſe* manner I have done in the paper above-mentioned! What meer *darkneſs* is man, when truth hideth her face from him!

Man is by nature a *ſinner*, the child of the *devil*, under God's *wrath*, in a ſtate of *damnation*. The Son of God took pity on this our miſery: he made himſelf *man*, he made himſelf *ſin* for us; that is, he hath borne the *puniſhment* of our ſin, the chaſtiſement of *our* peace was upon him, and by his ſtripes we are healed. To receive this boundleſs mercy, this ineſtimable benefit, we muſt have faith in our Benefactor, and through him in God.—But then, true faith is not a lifeleſs principle, as your adverſaries ſeem to underſtand it. They and you mean quite another thing by *faith*. They mean, A bare believing, that Jeſus is the Chriſt. You mean a living, growing, purifying principle, which is the root both of inward and outward holineſs; both of *purity* and *good works*:

works: without which no man can have faith, at leaſt no other than a dead faith.

This, Sir, you explained in your ſermon at Bradford, Sund. Oct. 28, to near ten thouſand people, who all ſtood to hear you, with awful ſilence and great attention. I have ſince reflected, how much good the clergy might do, if inſtead of *ſhunning*, they would come to hear and converſe with you; and in their churches and pariſhes, would farther inforce thoſe *catholic doctrines* which you preach: and which I am glad to ſee have ſuch a ſurprizing *good effect*, on great numbers of ſouls.

I think indeed, too many clergymen are culpable, in that they do not inform themſelves better, of Mr. Whitefield, yourſelf and your doctrines, from your own mouths: I am perſuaded if they did this with a Chriſtian ſpirit, the differences between you would ſoon be at an end. Nay, I think, thoſe whoſe *flocks* reſort ſo much to hear you, ought to do it, out of their *paſtoral duty* to them: that if you preach *good doctrine*, they may edify them, on the impreſſions ſo viſibly made by your ſermons, or if *evil*, they may reclaim them from error.——

I ſhall conclude this letter with putting you in mind, in all your ſermons, writings and practice, *nakedly* to follow the *naked* Jeſus: I mean, to preach the *pure doctrine* of the goſpel without reſpect

reſpect of perſons or things. Many *preachers*, many *reformers*, many *miſſionaries*, have fallen by not obſerving this; by not having continually in mind, *Whoever ſhall break the leaſt of theſe commandments, and teach men ſo, he ſhall be called the leaſt in the kingdom of heaven.*

AN

AN EXTRACT OF THE Rev. Mr. JOHN WESLEY'S JOURNAL,

From November 1, 1739, to September 3, 1741.

When I had waited (for they ſpake not, but ſtood ſtill and anſwered no more) I ſaid, I will anſwer alſo my part, I alſo will ſhew my opinion. Let me not, I pray you, accept any man's perſon, neither let me give flattering titles unto man. For I know not to give flattering titles, in ſo doing my Maker would ſoon take me away.

JOB xxxii. ver. 16, 17, 21, 22.

NUMBER IV.

TO

TO THE

MORAVIAN CHURCH, †

More especially that part of it now or lately residing in England.

1. I Am constrained at length to speak my present sentiments concerning you, according the best light I have. And this, not only upon my own account, that if I judge amiss, I may receive better information; but for the sake of all those who either love or seek the Lord Jesus in sincerity. Many of these have been utterly at a loss how to judge: and the more so, because they could not but observe (as I have often done with sorrow of heart) that scarce any have wrote concerning you, (unless such as were extravagant in your commendation) who were not evidently prejudiced against you. Hence they either spoke *falsly*, laying to your charge things which you knew not: or at least, *unkindly*, putting the worst construction on things of a doubtful nature, and setting what, perhaps, was not strictly right, in the very worst light it would bear. Whereas (in

† So called by themselves, though improperly.

(in my apprehenſion) none is capable of judging right, or aſſiſting others to judge right concerning you, unleſs he can ſpeak of you as he does of the friend, who is as his own ſoul.

2. Yet it is not wholly for their ſake, but for your own alſo that I now write. It may be, the Father of lights, the giver of every good gift, may even by a mean inſtrument ſpeak to your hearts. My continual deſire and prayer to God is, that you may clearly ſee what is that good and perfect will of the Lord; and fully diſcern, how to ſeparate that which is precious among you from the vile.

* 3. I have delayed thus long, becauſe I loved you, and was therefore unwilling to grieve you in any thing: and likewiſe becauſe I was afraid of creating another obſtacle to that union, which, (if I know my own heart in any degree) I deſire above all things under heaven. But I dare no longer delay, leaſt my ſilence ſhould be a ſnare to any others of the children of God; and leſt you yourſelves ſhould be more confirmed in what I cannot reconcile to the law and the teſtimony. This would ſtrengthen the bar which I long to remove. And were that once taken out of the way, I ſhould rejoice to be a door-keeper in the houſe of God, a hewer of wood or drawer of water among you. Surely I would follow you to the ends of the earth, or remain with you in the uttermoſt parts of the ſea.

4. What

4. What unites my heart to you is, the excellency (in many reſpects) of the doctrine taught among you: your laying the true foundation, *God was in Chriſt, reconciling the world to himſelf*, your declaring the free grace of God, the cauſe, and faith, the condition of juſtification: your bearing witneſs to thoſe great fruits of faith, *righteouſneſs, and peace, and joy in the Holy Ghoſt*; and that ſure mark thereof, *He that is born of God doth not commit ſin.*

5. I magnify the grace of God which is in many among you, enabling you to love him who hath firſt loved us; teaching you, in whatſoever ſtate you are, therewith to be content: cauſing you to trample under foot the luſt of the fleſh, the luſt of the eye, and the pride of life: and above all, giving you to love one another, in a manner the world knoweth not of.

6. I praiſe God, that he hath delivered and yet doth deliver you, from thoſe outward ſins that overſpread the face of the earth. No curſing, no light or falſe ſwearing, no profaning the name of God is heard among you: no robbery or theft, no gluttony, or drunkenneſs, no whoredom or adultery, no quarrelling or brawling (thoſe ſcandals of the Chriſtian name) are found within your gates: no diverſions but ſuch as become ſaints, as may be uſed in the name of the Lord Jeſus.

You

You regard not outward adorning, but rather desire the ornament of a serious, meek and quiet spirit. You are not slothful in business, but labour to eat your own bread; and wisely manage the mammon of unrighteousness, that ye may have to give to others also, to feed the hungry, and cover the naked with a garment.

7. I love and esteem you for your excellent discipline, scarce inferior to that of the apostolic age: for your due subordination of officers, every one knowing and keeping his proper rank; for your exact division of the people under your charge, so that each may be fed with food convenient for them; for your care that all who are employed in the service of the church should frequently and freely confer together; and, in consequence thereof, your exact and seasonable knowledge of the state of every member, and your ready distribution either of spiritual or temporal relief, as every man hath need.

8. Perhaps then some of you will say, "If you allow all this, what more can you desire?" The following extract will answer you at large, wherein I have first given a naked relation (among other things) of many facts and conversations that past between us, in the same order of time as they occurred: and then summed up, what I cannot approve of yet, that it may be tried by the word of God.

* This I have endeavoured to do with a tender hand; relating no more than I believed absolutely

ſolutely needful; carefully avoiding all tart and unkind expreſſions, all that I could foreſee would be diſobliging to you, or any farther offenſive than was implied, in the very nature of the thing: labouring every where to ſpeak conſiſtently with that deep ſenſe, which is ſettled in my heart, that you are (though I cannot call you Rabbi, infallible) yet far, far better and wiſer than me.

10. And if any of you will ſmite me friendly, and reprove me, if you will ſhew me wherein I have erred, either in the matter or manner of the following relation, or any part thereof; I will, by the grace of God, confeſs it before angels and men, in whatſoever way you ſhall require.

Mean while do not ceaſe to pray for,

Your weak,

But ſtill affectionate brother,

LONDON, *June* 24, 1744. JOHN WESLEY.

JOURNAL,

JOURNAL

From *Nov.* 1, 1739, to *Sept.* 3, 1741.

THURSDAY, *November* 1, 1739.

I Left Briſtol, and on Saturday came to London. The firſt perſon I met with there, was one whom I had left ſtrong in faith, and zealous of good works. But ſhe now told me, "Mr. Molther had fully convinced her, *ſhe never had any faith at all:* and had adviſed her, *till ſhe received faith, to be* ſtill, *ceaſing from outward works:* which ſhe had accordingly done, and did not doubt, but in a ſhort time ſhe ſhould find the advantage of it."

In the evening Mr. Bray alſo was highly commending, "*The being* ſtill *before the Lord.* He likewiſe ſpoke largely of *the great danger that attended the doing of outward works*, and of the *folly of people that keep running about to church and ſacrament*, as I (ſaid he) did till very lately."

Sund. 4. Our ſociety met at ſeven in the morning, and continued *ſilent* till eight. One then

then ſpoke of *looking unto Jeſus*, and exhorted us all, "To lie *ſtill* in his hand."

In the evening I met the women of our ſociety at Fetter-lane: where ſome of our brethren ſtrongly intimated, that none of them had any true faith; and then aſſerted in plain terms, 1. That *till they had true faith, they ought to be* ſtill, that is, (as they explained themſelves) *to abſtain from* the means of grace, *as they are called*; *the* LORD's-SUPPER, in particular:" 2. "That *the ordinances are not means of grace*, there being no other means than Chriſt.

Wedn. 7. Being greatly deſirous to underſtand the ground of this matter, I had a long conference with Mr. Spangenberg. I agreed with all he ſaid of the power of faith. I agreed, that *whoſoever is* by faith *born of God doth not commit ſin*. But I could not agree, either, "That *none has any faith, ſo long as he is liable to any doubt or fear*: or, that *till we have it, we ought to abſtain from the* LORD's SUPPER, *or the other ordinances of God.*

At eight our ſociety met at Fetter-lane. We ſat an hour without ſpeaking. The reſt of the time was ſpent in diſpute; one having propoſed a queſtion concerning the Lord's Supper; which many warmly affirmed, *None ought to receive, till he had the full aſſurance of faith.*

I obſerved every day more and more, the advantage Satan had gained over us. Many of

thoſe who once *knew in whom they had believed*, were thrown into idle reaſonings, and thereby filled with doubts and fears, from which they now found no way to eſcape. Many were induced to deny the gift of God, and affirm, they never had any faith at all; eſpecially thoſe who had fallen again into ſin, and of conſequence, into darkneſs. And almoſt all theſe had *left off the means of grace*, ſaying, " They muſt now *ceaſe from their own works:* they muſt now *truſt in Chriſt alone:* they were *poor ſinners*, and had *nothing to do* but to *lie at his feet.*"

Till Saturday the 10th, I think I did not meet with one woman of the ſociety, who had not been upon the point of caſting away her confidence in God. I then indeed found one, who, when many (according to their cuſtom) laboured to perſuade her ſhe had no faith, replied with a ſpirit they were not able to reſiſt, " I know, that the life which I now live, I live by faith in the Son of God, who loved *me*, and gave himſelf for *me*. And he has never left me one moment, ſince the hour he was made known to me, *in the breaking of bread.*"

What is to be inferred from this undeniable matter of fact, *One that had not faith, received it in the Lord's ſupper?* Why, 1. That there are *means of grace*, i. e. outward ordinances, whereby the inward grace of God is ordinarily conveyed to man; whereby the faith that brings ſalvation is conveyed to them who before had it not; 2. That

2. That *one of these means is the Lord's supper*; and 3. That *he who has not this faith, ought to wait for it, in the use both of this, and of the other means which God hath ordained.*

* Frid. 9. I shewed how we are to *examine* ourselves, *whether we be in the faith:* and afterwards recommended to all, though especially to them that believed, true stillness, that is, *a patient waiting upon God, by lowliness, meekness, and resignation, in all the ways of his holy law, and the works of his commandments.*

All this week I endeavoured also by private conversation, *to comfort the feeble-minded,* and to bring back *the lame which* had been *turned out of the way,* if haply it might be healed.

Mond. 12. I left London, and in the evening expounded at Wycombe, the story of the Pharisee and the Publican. The next morning, a young gentleman overtook me on the road, and after a while asked me, "If I had seen Mr. Whitefield's journals?" I told him, "I had." "And what do you think of them," said he. "Don't you think they are d—n'd cant, enthusiasm from end to end? I think so." I asked him, "Why do you think so?" He replied, "Why he talks so much about joy and stuff, and inward feelings. As I hope to be saved, I cannot tell what to make of it?" I asked, "Did you

ever feel the love of God in your heart? If not, how ſhould you tell what to make of it? Whatever is ſpoke of the religion of the heart, and of the inward workings of the Spirit of God, *muſt* appear enthuſiaſm to thoſe who have not felt them: that is, if they take upon them to judge of the things, which they own they know not."

At four in the afternoon I came to Oxford, and to a ſmall company in the evening, explained the nature and extent of that ſalvation, wherewith *by grace we are ſaved through faith.* The next evening I ſhewed, what it is to believe; as well as more largely, what are the fruits of true believing, from thoſe words of the apoſtle, *This is the victory that overcometh the world, even our faith.*

Thurſ. 15. My brother and I ſet out for Tiverton. About eleven I preached at Burford. On Saturday evening I explained at Briſtol, the nature and extent of *Chriſtian Perfection:* and at nine in the morning preached at Bath, on, *I know that in me dwelleth no good thing.*

In the afternoon I exhorted four or five thouſand people at Briſtol, neither to *neglect* nor *reſt in* the means of grace. In the evening I endeavoured to *lift up the hands that hung down,* by declaring, *He will not break the bruiſed reed, nor quench the ſmoaking flax.*

Mond. 19. I earneſtly exhorted thoſe who had

had believed, " To beware of two oppoſite extremes: the one, the thinking while they were in light and joy, *that the work was ended*, when it was but juſt begun; the other, the thinking when they were in heavineſs, *that it was not begun*, becauſe they found it was not ended."

At eight I exhorted the ſociety, *to wait* upon God *in all his ordinances*, and in ſo doing *to be ſtill*, and ſuffer God to carry on his whole work in their ſouls. In that hour he was pleaſed to reſtore his light to many that ſat in darkneſs: two of whom till then thought, he had quite *caſt out their prayer, and turned his mercy from them.*

Tueſ. 20. We ſet out, and on Wedneſday 21, in the afternoon came to Tiverton. My poor ſiſter was ſorrowing almoſt as one without hope. Yet we could not but rejoice, at hearing, from one who had attended my brother in all his weakneſs, that ſeveral days before he went hence, God had given him a calm and full aſſurance of his intereſt in Chriſt. O may every one who oppoſes it, be *thus* convinced, that this doctrine is of God!

Sat. 24. We accepted an invitation to Exeter, from one who came thence to comfort my ſiſter in her affliction. And on Sunday 25. (Mr. D. having deſired the pulpit, which was readily granted both for the morning and afternoon) I preached at St. Mary's, on *The kingdom of God*

is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt. Dr. W—— told me after ſermon, "Sir, you muſt not preach in the afternoon." "Not, ſaid he, that you preach any falſe doctrine. I allow, all that you have ſaid is true. And it is the doctrine of the church of England. But it is not *guarded*. It is dangerous. It may lead people into *enthuſiaſm* or *deſpair*."

* I did not readily ſee, where the ſtreſs of this objection (ſo frequently ſtarted) lay. But upon a little reflection, I ſaw it plain. The real ſtate of the caſe is this. *Religion* is commonly thought to conſiſt of three things, harmleſſneſs, uſing the means of grace, and doing good (as it is called) that is, helping our neighbours, chiefly by giving alms. Accordingly, by a *religious man* is commonly meant, one that is honeſt, juſt and fair in his dealings; that is conſtantly at church and ſacrament; and that gives much alms, or (as it is uſually termed) does much good.

* Now in explaining thoſe words of the apoſtle, *The kingdom of God*, (or *true religion*, the conſequence of God's dwelling and reigning in the ſoul) is not meat and drink; I was neceſſarily led to ſhew, that *religion* does not *properly conſiſt*, in any or all of theſe three things: but that a man might both be harmleſs, uſe the means of grace, and do much good, and yet have no true religion at all. And ſure it is, had God then impreſt this great truth on any who before was ignorant

ignorant of it, that impreſſion would have occaſioned ſuch heavineſs in his ſoul, as the world always terms *deſpair*.

* Again, in explaining thoſe words, *The kingdom of God* (or true religion) *is righteouſneſs and peace, and joy in the Holy Ghoſt:* I inſiſted, that every follower of Chriſt, ought to expect and pray for, that *peace of God which paſſeth all underſtanding*, that *rejoicing in hope of the glory of God*, which is even now *unſpeakable and full of glory:* and above all (as being the very life and ſoul of religion, without which it is all dead ſhow) *The love of God, ſhed abroad in his heart, by the Holy Ghoſt given unto him.* But all this is "enthuſiaſm from end to end," to thoſe who have the form of godlineſs, but not the power.

* I know indeed there is a way of *explaining* theſe texts, ſo that they ſhall mean juſt nothing: ſo that they ſhall expreſs far leſs of inward religion, than the writings of Plato or Hierocles. And whoever *guards* them thus (but God forbid I ſhould do it) will undoubtedly avoid all *danger*, of either driving people into *this* deſpair, or leading them into *this* enthuſiaſm.

Tueſ. 27. I writ Mr. D. (according to his requeſt) a ſhort account of what had been done in Kingſwood, and of our preſent undertaking there. The account was as follows:

"Few perſons have lived long in the weſt of England, who have not heard of the colliers of

Kingſwood, a people famous from the beginning hitherto, for neither fearing God nor regarding man: ſo ignorant of the things of God, that they ſeemed but one remove from the beaſts that periſh; and therefore utterly without deſire of inſtruction, as well as without the means of it."

"Many laſt winter uſed tauntingly to ſay of Mr. Whitefield, "If he *will* convert Heathens, why does not he go to the colliers of Kingſwood?" In ſpring he did ſo. And as there were thouſands who reſorted to no place of public worſhip, he went after them into their own *wilderneſs, to ſeek and ſave that which was loſt*. When he was called away, others went into *the highways and hedges, to compel them to come in*. And, by the grace of God, their labour was not in vain. The ſcene is already changed. Kingſwood does not now, as a year ago, reſound with curſing and blaſphemy. It is no more filled with drunkenneſs and uncleanneſs, and the idle diverſions that naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterneſs, of wrath and envyings. Peace and love are there. Great numbers of the people are mild, gentle, and eaſy to be intreated. They *do not cry, neither ſtrive*, and hardly is *their voice heard in the ſtreets*: or indeed in their own wood; unleſs when they are at their uſual evening diverſion, ſinging praiſe unto God their Saviour."

"That their children too might know the things

things which make for their peace, it was ſome time ſince propoſed to build a houſe in Kingſwood; and after many foreſeen and unforeſeen difficulties, in June laſt the foundation was laid. The ground made choice of was, in the middle of the wood, between the London and Bath roads, not far from that called Two-Mile Hill, about three meaſured miles from Briſtol."

"Here a large room was begun for the ſchool, having four ſmall rooms at either end, for the ſchool-maſters, (and perhaps, if it ſhould pleaſe God, ſome poor children) to lodge in. Two perſons are ready to teach, ſo ſoon as the houſe is fit to receive them, the ſhell of which is nearly finiſhed; ſo that it is hoped the whole will be compleated in ſpring, or early in the ſummer."

"It is true, although the maſters require no pay, yet this undertaking is attended with great expence. But let him that *feedeth the young ravens* ſee to that. He hath the hearts of all men in his hand. If he put it into your heart, or into that of any of your friends, to aſſiſt in bringing this his work to perfection, in this world look for no recompence; but it ſhall be remembred in that day, when our Lord ſhall ſay, *Inaſmuch as ye did it unto the leaſt of theſe my brethren, ye did it unto me.*"

Wedneſday, Nov. 28. We left Tiverton, and the next day reached Briſtol. On Friday many of us joined in prayer, for one that was grievouſly tormented. She raged more and more for

about two hours, and then our Lord gave her rest.

Five were in the same agony in the evening. I ordered them to be removed to the door, that their cries might neither drown my voice, nor interrupt the attention of the congregation. But after sermon, they were brought into the room again, where a few of us continued in prayer to God (being determined not to go till we had an answer of peace) till nine the next morning. Before that time, three of them sang praise to God. And the others were eased, though not set at liberty.

Tuesday, Dec. 4. I was violently attacked by some, who were exceeding angry at those *who cried out so*, being sure (they said) "It was all a cheat, and that any one might help crying out, if he would." J. Bl. was one of those who were *sure of this*. About eight, the next morning, while he was alone in his chamber, at private prayer, so horrible a dread overwhelmed him, that he began crying out with all his might. All the family was alarmed. Several of them came running up into his chamber; but he cried out so much the more, till his breath was utterly spent. God then rebuked the adversary; and he is now less wise in his own conceit.

Thursday 6. I left Bristol and (after preaching at Malmsbury and Burford in the way) on Sat. 8. came into my old room at Oxford, from which I went to Georgia. Here musing on the things

that

that were paſt, and reflecting, how many that came after me were preferred before me, I opened my teſtament on thoſe words (O may I never let them ſlip) *What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs have attained to righteouſneſs. But Iſrael which followed after the law of righteouſneſs, have not attained to the law of righteouſneſs.*

Wherefore? Becauſe they ſought it not by faith, but, as it were, by the works of the law.

Sunday 9. I expounded in the evening to a ſmall, but deeply ſerious company, *There is one Mediator between God and man, even the man, Chriſt Jeſus*; and exhorted them earneſtly, to go ſtraight to him, with all their miſeries, follies, and ſins.

Tueſday 11. I viſited Mrs. Plat, one who having long fought death in the error of her life, was brought back to the great Shepherd of her ſoul, the firſt time my brother preached faith in Oxford. In the midſt of ſickneſs and pain, and the deepeſt want, ſhe was calmly rejoicing in God. By *this* faith may I be *thus* ſaved! So as in the midſt of heavineſs, through manifold temptations, without raiment or food, or health, or friends, to *rejoice with joy unſpeakable.*

Thurſday 13. I had ſome hours converſation with a ſerious man, who offered many conſiderations to ſhew, "That there are no unholy men on earth; and that there are no holy men; but that, in reality, all men are alike, there being no inward difference between them."

I was at firſt in doubt, what could lead a man of learning and ſenſe, into ſo wonderful an opinion. But that doubt was ſoon cleared. He had narrowly obſerved, thoſe whom the world calls good men, and could not but diſcern, that the difference between them and others were merely external; their tempers, their deſires, their ſprings of actions were the ſame. He clearly ſaw, although *one man* was a thief, a common ſwearer, a drunkard, and another not; although *this woman* was a liar, a proſtitute, a ſabbath-breaker, and *the other* clear of theſe things: yet they were both lovers of pleaſure, lovers of praiſe, lovers of the preſent world. He ſaw ſelf-will was the ſole ſpring of action in both, though exerting itſelf in different ways: and that the love of God no more filled and ruled the heart of *the one*, than of *the other*. Hence therefore he inferred well, "If theſe perſons are holy, there are none unholy upon earth: ſeeing thieves and proſtitutes have as good a heart, as theſe *ſaints of the world*." And whereas ſome of theſe ſaid, "Nay, but we have faith; we believe in and rely on Chriſt:" it was eaſily replied, yea, and *ſuch* a faith in Chriſt, *ſuch a reliance* on him, to ſave them *in their* ſins, have nine in ten of all the robbers and murderers, of whom ye yourſelves ſay, "Away with them from the earth."

In the afternoon I was informed, how many wiſe and learned men (who cannot, in terms, *deny it*, becauſe our articles and homilies are not yet

yet repealed) *explain* juſtification by faith. They ſay, 1. *Juſtification* is *twofold*; *the firſt*, in this life, *the ſecond*, at the laſt day. 2. Both theſe are by *faith alone*, that is, by *objective faith*, or by the merits of Chriſt, which are the object of our faith. And this, they ſay, is all that St. Paul and the church mean by, *We are juſtified by faith only*. But they add, 3. We are not juſtified by *ſubjective faith alone*, that is, by the faith which is *in us*. But works alſo muſt be added to this faith, as a *joint condition* both of the *firſt* and *ſecond juſtification*.

The ſenſe of which hard words is plainly this, "God accepts us both here and hereafter, only for the ſake of what Chriſt has done and ſuffered for us. This alone is the *cauſe* of our juſtification. But the *condition* thereof is, not *faith alone*, but *faith and works* together.

In flat oppoſition to this, I cannot but maintain (at leaſt, till I have a clearer light) 1. That the *juſtification* which is ſpoken of by St. Paul to the Romans, and in our *articles* is *not twofold*. It is one, and no more. It is the preſent remiſſion of our ſins, or our firſt acceptance with God. 2. It is true, that the merits of Chriſt are the *ſole cauſe* of this our juſtification. But it is not true, that this is all which St. Paul and our church mean, by our being juſtified *by faith only*: neither is it true, that either St. Paul or the church, mean by *faith*, the merits of Chriſt. But 3. By our being juſtified by faith only, both St. Paul

and

and the church mean, that the *condition* of our juſtification, is *faith alone*, and *not good works:* inaſmuch as " all works done before juſtification, have in them the nature of ſin." Laſtly, That faith which is the ſole condition of juſtification. is the faith which is *in us*, by the grace of God. It is " a ſure truſt which a man hath, that Chriſt hath loved *him* and died for him.

During my ſhort ſtay here, I received ſeveral unpleaſing accounts of the ſtate of things in London; a part of which I have ſubjoined.

" Many of our ſiſters are ſhaken: J——y C——: ſays, that ſhe never had faith. Betty and Eſther H——, are grievouſly torn by reaſonings; the former I am told, is going to Germany. ——On Wedneſday night there are but few come to Fetter-Lane till near nine o'clock. And then after the names are called over, they preſently depart. It appears plain, our brethren here have neither wiſdom enough to guide, nor prudence enough to let it alone."

" Mr. B——n expounds much, and ſpeaks ſo ſlightingly of the means of grace, that many are much grieved to hear him: but others are greatly delighted with him. Ten or fourteen of them meet at our brother Clark's with Mr. Molther, and ſeem to conſult about things, as if they were the whole body. Theſe make a mere jeſt of going to church, or to the ſacrament. They have much confounded ſome of our ſiſters,

and

and many of our brothers are much grieved,"——

In another letter, which I received a few days after this, were these words :

Dec. 14, 1739.

" This day I was told, by one that does not belong to the bands, that the society would be divided.—I believe brother Hutton, Clark, Edmonds and Bray are determined to go on, according to Mr. Molther's directions, and to *raise a church*, as they term it, and I suppose above half our brethren are on their side. But they are so very confused, they don't know how to go on ; yet are unwilling to be taught, except by the Moravians."

" We long to see you ; nay even those would be glad to see you, who will not be directed by you. I believe indeed, things would be much better, if you would come to town."

Wedn. 19. I accordingly came to London, though with a heavy heart. Here I found every day the dreadful effects of our brethren's reasonings and disputing with each other. Scarce one in ten retained his first love : and most of the rest were in the utmost confusion, biting and devouring one another. I pray God, ye be not consumed one of another.

Monday 24. After spending part of the night at Fetter-Lane, I went to a smaller company, where also we exhorted one another with

hymns

hymns and ſpiritual ſongs, and poured out our hearts to God in prayer. Toward morning, one of them was overwhelmed with joy and love, and could not help ſhewing it by ſtrong cries and tears. At this another was much diſpleaſed, ſaying, "It was only nature, imagination, and animal ſpirits." O thou jealous God, lay not this ſin to her charge! And let us not be wiſe above what is written!

Sunday 30. One came to me, by whom I uſed to profit much. But her converſation was now too high for me. It was far above, out of my ſight. My ſoul is ſick of this ſublime divinity! Let *me* think and ſpeak as a little child! Let my religion be plain, artleſs, ſimple! Meekneſs, temperance, patience, faith and love, be theſe *my* higheſt gifts: and let the higheſt words wherein I teach them, be thoſe I learn from the book of God!

Monday 31. I had a long and particular converſation with Mr. Molther himſelf. I weighed all his words with the utmoſt care, deſired him to explain what I did not underſtand; aſked him again and again, Do I not miſtake what you ſay? Is this your meaning, or is it not? So that I think, if God has given me any meaſure of underſtanding, I could not miſtake him much.

As ſoon as I came home, I beſought God to aſſiſt me, and not ſuffer *the blind to go out of the way*. I then wrote down what I conceived to be

be the difference between us, in the following words:

As to *faith*, you believe,

1. There are *no degrees of faith*, and that no man has *any degree* of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the spirit, or the clear perception, that Christ dwelleth in him.

2. Accordingly you believe, there is *no justifying faith*, or state of justification, short of this.

3. Therefore you believe, our brother Hutton Edmonds, and others, had *no justifying faith*, before they saw you.

4. And, in general, that that gift of God, which many received since Peter Bohler came into England, viz. "A sure confidence of the love of God to *them*," *was not justifying faith*.

5. And, that the *joy and love* attending it, were from *animal spirits*, from *nature* or *imagination*; not *joy in the Holy Ghost*, and the real *love of God*, shed abroad in their hearts.

Whereas I believe,

1. There are *degrees in faith*, and that a man may have *some degree* of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the spirit, or the clear perception that Christ dwelleth in him.

2. Accordingly, I believe, there is *a degree of justifying faith* (and consequently a state of justification)

fication) ſhort of, and commonly antecedent to, this.

3. And I believe our brother Hutton, with many others, had *juſtifying faith*, long before they ſaw you.

4. And, in general, that the gift of God, which many received ſince Peter Bohler came into England, viz. " A ſure confidence of the love of God to *them*," was *juſtifying faith*.

5. And that the *joy* and *love* attending it, were *not* from *animal ſpirits*, from *nature* or *imagination*; but a meaſure of *joy in the Holy Ghoſt*, and of *the love of God* ſhed abroad in their hearts.

As to *the way to faith*, you believe,

That the way to attain it is, to *wait* for Chriſt, and be *ſtill*, i. e.

Not to uſe (what *we* term) the *means of grace*:

Not to go to church;

Not to commuicate;

Not to faſt;

Not to uſe *ſo much* private prayer;

Not to read the ſcripture;

(Becauſe you believe, theſe are *not means of grace*, i. e. do not ordinarily convey God's grace to unbelievers; and,

That it is impoſſible for a man to *uſe* them, without *truſting* in them.)

Not to do temporal good;

Nor to attempt doing ſpiritual good:

* Becauſe you believe, no fruit of the ſpirit is given, by thoſe who have it not themſelves.

* And,

* And, that thoſe who have not faith are utterly blind, and therefore unable to guide other ſouls.

Whereas I believe,

The way to attain it is, to *wait* for Chriſt and be *ſtill*,

In uſing *all the means of grace.*

Therefore I believe it right, for him who knows he has not faith, (*i. e.* that conquering faith,)

To go to church;

To communicate;

To faſt;

To uſe as much private prayer as he can, and

To read the ſcripture:

(Becauſe I believe, theſe are *means of grace*, i. e. do ordinarily convey God's grace to unbelievers: and

That it is poſſible, for a man to *uſe* them, without *truſting* in them.)

To do all the temporal good he can;

And to endeavour after doing ſpiritual good:

Becauſe I know, many fruits of the Spirit are given, by thoſe who have them not themſelves.

* And that thoſe who have not faith, or but in the loweſt degree, may have more light from God, more wiſdom for the guiding of other ſouls, than many that are ſtrong in faith.

As to the *manner of propagating* the faith, you believe (as I have alſo heard others affirm)

That we may, on ſome accounts *uſe guile:*

By

By saying what we know will *deceive* the hearers, or lead them to think the thing which is not.

By describing things a *little beyond the truth*, in order to their *coming up to it*.

By speaking, *as if* we meant, what we do not.

But I believe,

That we may not *use guile*, on any account whatsoever:

That we may not on any account say, what we know will, and design should, *deceive* the hearers:

That we may not describe things one jot *beyond the truth*, whether they *come up to it*, or no: and,

That we may not speak, on any pretence, *as if* we meant, what indeed we do not:

Lastly, As to the fruits of your thus propagating the faith in England, you believe,

Much good has been done by it:

Many, unsettled from a false foundation;

Many brought into *true stillness*, in order to their coming to the true foundation:

Some grounded thereon: who were wrong before, but are right now.

On the contrary, I believe, that very little good, but much hurt has been done by it.

Many, who were beginning to build holiness and good works, on the true foundation of faith in Jesus, being now wholly unsettled and lost in vain reasonings and doubtful disputations:

Many others being brought into a *false* unscriptural

ſcriptural *ſtillneſs*; ſo that they are not likely to come to any true foundation;

And many being grounded on a faith which is without works; ſo that they who were right before, are wrong now.

Tueſday, Jan. 1, 1740. I endeavoured to explain to our brethren, the true, Chriſtian, ſcriptural *ſtillneſs*, by largely unfolding thoſe ſolemn words, *Be ſtill, and know that I am God.* Wedneſday 2. I earneſtly beſought them all, To *ſtand in the old paths*; and no longer to ſubvert one another's ſouls, by idle controverſies and ſtrife of words. They all ſeemed convinced. We then cried to God, to heal all our backſlidings. And he ſent forth ſuch a ſpirit of peace and love, as we had not known for many months before.

Thurſ. 3. I left London, and the next evening came to Oxford: where I ſpent the two following days, in looking over the letters which I had received for the ſixteen or eighteen years laſt paſt. How few traces of inward religion are here! I found but one among all my correſpondents, who declared, (what I well remember, at that time I knew not how to underſtand) that "God had ſhed abroad his love in his heart, and given him the peace that paſſeth all underſtanding." But, who believed his report? Should I conceal a ſad truth? Or declare it, for the profit of others? He was expelled out of his ſociety, as a madman, and being diſowned

by

by his friends, and defpifed and forfaken of all men, lived obfcure and unknown for a few months, and then went to him whom his foul loved.

Mond. 7. I left Oxford. In the evening I preached at Burford; the next evening at Malmfbury: and on Wed. 9. I once more defcribed the exceeding great and precious promifes at Briftol.

Sat. 12. I explained the former part of Heb. vi. and many were *renewed again to repentance.* Sund. 13, while the facrament was adminiftring at the houfe of a perfon that was fick in Kingfwood, a woman, who had been before much tempted of the devil, funk down as dead. One could not perceive by any motion of her breaft, that fhe breathed, and her pulfe was hardly difcernable. A ftrange fort of diffimulation this! I would wifh thofe who think it fo, only to ftop their own breath and pulfe one hour; and I will then fubfcribe to their opinion.

Mond. 14. I began expounding the fcriptures in order, at the New-Room at fix in the morning; by which means many more attend the college prayers, (which immediately follow) than ever before. In the afternoon I preached at Downing, four miles from Briftol, on *God hath given unto us eternal life, and this life is in his Son:* and on Tuef. 15. at Sifon, five miles from Briftol, on *the blood* which *cleanfeth us from all fin.* After preaching I vifited a young man, dan-

dangerouſly ill, who a day or two after cried out aloud, "Lord Jeſus, thou knoweſt that I love thee! And I have thee, and will never let thee go:" and died immediately.

Thurſ. 17. I preached at Kendalſhire, ſix miles from Briſtol, on *Whoſoever is born of God doth not commit ſin.* Sunday 20. My heart was enlarged at Kingſwood, in declaring, *Ye are ſaved through faith.* And the woman who had been ſo torn of the devil laſt week, was now made partaker of this ſalvation; being above meaſure filled with the love of God, and with all peace and joy in believing.

Mond. 21. I preached at Hannam, four miles from Briſtol. In the evening I made a collection, in our congregation, for the relief of the poor, without Lawford's-gate: who having no work (becauſe of the ſevere froſt) and no aſſiſtance from the pariſh wherein they lived, were reduced to the laſt extremity. I made another collection on Thurſday, and a third on Sunday; by which we were enabled to feed a hundred, ſometimes a hundred and fifty a day of thoſe whom we found to need it moſt.

Tueſ. 22. I preached at Bridge-gate, ſix miles from Briſtol: Thurſ. 24, at Weſterleigh, eight miles from thence. In the evening, at the New-Room, I expounded Exod. xiv. And we found that God's arm is not ſhortned, and *rejoiced* before him *with reverence.* I was a little ſurprized in going out of the room, at one who catched hold

hold of me, and ſaid abruptly, " I muſt ſpeak with you, and will. I have ſinned againſt light and againſt love. I have ſinned beyond forgiveneſs. I have been curſing you in my heart, and blaſpheming God ever ſince I came here. I *am* damn'd. I know it. I feel it. I *am* in hell. I have hell in my heart." I deſired two or three, who had confidence in God, to join in crying to him on her behalf. Immediately that horrid dread was taken away, and ſhe began to ſee ſome dawnings of hope.

Frid. 25. Another was with me, who after having taſted the heavenly gift, was fallen into the depth of deſpair. But it was not long before God heard the prayer, and reſtored to her the light of his countenance.

* One came to me in the evening to know, "If a man could not be ſaved without the faith of aſſurance?" I anſwered, 1. I cannot approve of your terms; becauſe they are not ſcriptural. I find no ſuch phraſe as either, " *faith of aſſurance*," or " *faith of adherence*" in the bible. Beſide, you ſpeak as if there were *two faiths* in one Lord. Whereas St. Paul tells us, there is but *one faith* in one Lord. 2. By *Ye are ſaved by faith*, I underſtand, ye are ſaved from your inward and outward ſins. 3. I never yet knew one ſoul thus ſaved, without what you call, *The faith of aſſurance:* I mean, a ſure confidence, that by the merits of Chriſt, *he* was reconciled to the favour of God.

Sat.

Sat. 26. I was ſtrongly convinced, that if we aſked of God, he would give light to all thoſe that were in darkneſs. About noon we had a proof of it: one that was weary and heavy-laden, upon prayer made for her, ſoon finding reſt to her ſoul. In the afternoon we had a ſecond proof; another mourner being ſpeedily comforted. M——y D———n was a third, who about five o'clock began again to rejoice in God her Saviour: as did M——y H———y about the ſame hour, after a long night of doubts and fears.

Thurſday 31. I went to one in Kingſwood, who was dangerouſly ill, as was ſuppoſed, paſt recovery. But ſhe was ſtrong in the Lord, longing to be diſſolved and to be with Chriſt. Some of her words were; "I was long ſtriving to come to my Saviour, and I then thought he was afar off. But now I know, he was nigh me all that time: I know his arms were round me. For his arms are like the rain-bow. They go round heaven and earth."

I had now determined, if it ſhould pleaſe God, to ſpend ſome time in Briſtol. But quite contrary to my expectation, I was called away, in a manner I could not reſiſt. A young man, who had no thoughts of religion, had come to Briſtol a few months before. One of his acquaintance brought him to me. He approved of what he heard, and for a while behaved well. But ſoon after, his ſerioufneſs wore off. He

returned to London, and fell in with his old acquaintance. By ſome of theſe he was induced to commit a robbery on the highway; for which he was apprehended, tried and condemned. He had now a ſtrong deſire to ſpeak with me; and ſome of his words (In a letter to his friend) were; "I adjure him, by the living God, that he come and ſee me, before I go hence."

Friday, Feb. 1. I ſet out, and on Sunday 3. declared the grace of God at Newbury, from thoſe words of the prophet, *I will heal their backſliding, I will love them freely.* And tho' the church was full of (chiefly) genteel, well-dreſt people, they behaved as if they knew God was there.

Monday 4. I came to Reading and met with a few hungering and thirſting after righteouſneſs. A few more I found at Windſor in the evening. The next afternoon I reached London.

Wedneſday 6. I went to the poor, young man, who lay under ſentence of death. Of a truth God has begun a good work in his ſoul. O may it be brought to perfection.

I think it was the next time I was there, that the ordinary of Newgate came to me, and with much vehemence told me, "He was ſorry I ſhould turn diſſenter from the church of England." I told him, "If it was ſo, I did not know it:" At which he ſeemed a little ſurprized; and

and offered at ſomething by way of proof, but which needed not a reply.

* Our 20th article defines a true church, "a congregation of faithful people, wherein the true word of God is preached and the ſacraments duly adminiſtred." According to this account, the church of England is, That body of faithful people (or holy believers) in England among whom the pure word of God is preached, and the ſacraments duly adminiſtred. Who then are the worſt diſſenters from this church? 1. Unholy men of all kinds, ſwearers, ſabbath-breakers, drunkards, fighters, whore-mongers, liars, revilers, evil-ſpeakers; the paſſionate, the gay, the lovers of money, the lovers of dreſs, or of praiſe, the lovers of pleaſure more than lovers of God: all theſe are diſſenters of the higheſt ſort, continually ſtriking at the root of the church; and themſelves belonging in truth to no church, but to the ſynagogue of Satan. 2. Men unſound in the faith; thoſe who deny the ſcriptures of truth; thoſe who deny the Lord that bought them; thoſe who deny juſtification by faith alone, or the preſent ſalvation which is by faith; theſe alſo are diſſenters of a very high kind: for they likewiſe ſtrike at the foundation, and were their principles univerſally to obtain, there could be no true church upon earth; laſtly Thoſe who unduly adminiſter the ſacraments; who (to inſtance but in one point) adminiſter the Lord's ſupper to ſuch as have neither the

power, nor the form of godlineſs. Theſe too are groſs diſſenters, from the church of England, and ſhould not caſt the firſt ſtone at others.

Tueſday 12. The young man, who was to die the next day, gave me a paper, part of which was follows :

" As I am to anſwer to the God of juſtice and truth, before whom I am to appear naked to-morrow,

" I came to Briſtol with a deſign to go abroad, either as a ſurgeon, or in any other capacity that was ſuiting. It was there I unfortunately ſaw Mr. Ramſey. He told me, after one or two interviews, that he was in the ſervice of Mr. John Weſley; and that he would introduce me to him, which he did. I cannot but ſay, I was always fond of the doctrine that I heard from him; however unhappily I conſented with Mr. Ramſey, and I believe between us we might take more than *thirty pounds* out of the money collected for building the ſchool in Kingſwood.

" I acknowledge the juſtice of God in overtaking me for my ſacrilege, in taking that money which was devoted to God. But he, I truſt, has forgiven me this and all my ſins, waſhing them away in the blood of the Lamb.

Feb. 12, 1739-40. GWILLAM SNOWDE.

I knew not in the morning, whether to rejoice or grieve, when they informed me, " he was

was reprieved for six weeks :" and afterwards, " That he was ordered for transportation." But known unto God are all his works !

Wedn. 20. I explained at Deptford the nature of Christian faith and salvation. Many seemed to receive the word with joy. Others complained. *Thou bringest strange things to our ears*; though some of them had not patience to hear, what this new doctrine was.

Thurs. 21. I had a long conference with those whom I esteem very highly in love. But I could not yet understand them on one point, " Christian openness and plainness of speech." They pleaded for such a reservedness and closeness of conversation, as I could in no wise reconcile with St. Paul's direction, *By manifestation of the truth to commend ourselves to every man's conscience in the sight of* God. Yet I scarce knew what to think, considering they had the practice of their whole church on their side : till I opened my testament on these words, *What is that to thee? Follow thou me.*

Tues. 26. Complaint was made again (as indeed had been done before, and that not once or twice only) that many of our brethern, not content with leaving off the ordinances of God themselves, were continually troubling those that did not, and disputing with them, whether they would or no. The same complaint was made the next night also, at the meeting of the society. I then plainly set before them the things they

had done, expoſtulated the caſe with them, and earneſtly beſought them, "not to trouble or perplex the minds of their brethren any more; but at leaſt to *excuſe* thoſe, who ſtill waited for God, in the ways of his own appointment."

Sat. March 1. Many that were in heavineſs being met together, we cried to God to comfort their ſouls. One of theſe ſoon found, that God heareth the prayer. She had before been under the phyſician's hands; her relations taking it for granted ſhe was *beſide herſelf*. But the great phyſicain alone knew how to heal her ſickneſs.

Mond. 3. I rode by Windſor to Reading, where I had left two or three, full of peace and love. But I now found ſome from London had been here, grievouſly troubling theſe ſouls alſo; labouring to perſuade them, 1. That they had *no faith* at all, becauſe they ſometimes felt doubt or fear. And 2. That they ought to *be ſtill*; not to go to church, not to communicate, not to ſearch the ſcriptures: "Becauſe (ſay they) you cannot do any of theſe things, without truſting in them."

After confirming their ſouls, we left Reading, and on Wedneſ. 5. came to Briſtol. It was eaſy to obſerve here, in how different a manner God works now, from what he did laſt ſpring. He then poured along, like a rapid flood, overwhelming all before him. Whereas now

"*He*

" He deigns his influence to infuse
Secret, refreshing as the silent dews."

Convictions sink deeper and deeper. Love and joy are more calm, even and steady. And God in many is laying the axe to the root of the tree, who can have no rest in their spirits, till they are fully renewed in the image of God, in righteousness and true holiness.

Wednes. 12. I found a little time (having been much importuned) to spend with the soldier in Bridewell, who was under sentence of death. This I continued to do once a day; whereby there was also an opportunity, of declaring the gospel of peace to several desolate ones, that were confined in the same place.

Tues. 25. The morning exposition began at five, as I hope it will always for the time to come. Thurs. 27. I had an interview with Joseph Chandler, a young Quaker, who had sometimes spoke in their meeting: with whom I had never exchanged a word before, as indeed I knew him not either by face or name. But some had been at the pains of carrying him, as from me, a formal challenge to dispute: and had afterwards told him, " That I had declared in the open society, I challenged Joseph Chandler to dispute. And he promised to come: but broke his word." Joseph immediately sent, to know from my own mouth, if these things were so? If those who probably count themselves better Christians, had

but done like this honeſt Quaker, how many idle tales, which they now potently believe, would like this, have vaniſhed into air?

Sat. 29. I ſpent another hour with one I had twice converſed with before: and with much the ſame effect. He aſked, "Wherein the doctrine I preached differed from the doctrine preached by other miniſters of the church? I told him, "I hope, not at all from that which is preached by many other miniſters. But from that which is preached by ſome, it differs thus; I preach the doctrine of the church, and they do not." After he had long and zealouſly laboured to prove, that "all miniſters preached as I did, and there was no difference of doctrine at all;" I was obliged to leave him abruptly; and ſhould indeed have feared, that my time had been ſpent to ſmall purpoſe, but for one piece of hiſtory which I then learned, viz. "That he had gone to the biſhop, before his lordſhip left Briſtol, and informed him, that I ſaid in the public congregation, "I had had a conference with the biſhop and twelve clergymen, and had put them all to ſilence." Was his lordſhip ſo informed? And *could* he believe even this! O Joſeph Chandler, Joſeph Chandler!

I think it was about this time, that the ſoldier was executed. For ſome time I had viſited him every day. But when *the love of God was ſhed abroad in his heart*, I told him, "Do not expect to ſee me any more. He who has now begun a good

good work in your ſoul, will, I doubt not, preſerve you to the end. But I believe Satan will ſeparate us for a ſeaſon." Accordingly, the next day I was informed, that the commanding-officer had given ſtrict orders, "Neither Mr. Weſley, nor any of his people ſhould be admitted. For *they were all Athieſts*." But did that man die like an Athieſt? Let my laſt end be like his!

Tueſd. April 1. While I was expounding the former part of the 23d chapter of the Acts, (how wonderfully ſuited to the occaſion, though not by my choice) the floods began to lift up their voice. Some or other of the children of Belial had laboured to diſturb us ſeveral nights before. But now it ſeemed as if all the hoſts of the aliens were come together with one conſent. Not only the court and the alleys, but all the ſtreet, upwards and downwards was filled with people, ſhouting, curſing and ſwearing, and ready to ſwallow the ground with fierceneſs and rage. The mayor ſent order, that they ſhould diſperſe. But they ſet him at nought. The chief conſtable came next in perſon, who was till then ſufficiently prejudiced againſt us. But they inſulted him alſo in ſo groſs a manner, as I believe fully opened his eyes. At length the mayor ſent ſeveral of his officers, who took the ringleaders into cuſtody, and did not go till all the reſt were diſperſed. Surely he hath been to us *the miniſter of God for good*.

Wedneſd. 2. The rioters were brought up to

the court, the quarter-ſeſſions being held that day. They began to excuſe themſelves, by ſaying many things of *me*. But the mayor cut them all ſhort, ſaying, "What Mr. Weſley is, is nothing to you. I will keep the peace; I will have no rioting in this city."

Calling at Newgate in the afternoon, I was informed, "That the poor wretches under ſentence of death, were earneſtly deſirous to ſpeak with me; but that it could not be: Alderman Beecher having juſt then ſent an expreſs order, that they ſhould not." I cite Alderman Beecher, to anſwer for theſe ſouls, at the judgment-ſeat of Chriſt.

Thurſ. 3. I went into the room, weak and faint. The ſcripture that came in courſe was, *After the way that you call hereſy, ſo worſhip I the God of my fathers.* I know not, whether God hath been ſo with us, from the beginning hitherto. He proclaimed as it were a general deliverance to the captives. The chains fell off: they aroſe and followed him. The cries of deſire, joy and love were on every ſide. Fear, ſorrow, and doubt fled away. Verily, thou haſt *ſent a gracious rain upon thine inheritance, and refreſhed it when it was weary.*

On Good-Friday I was much comforted by Mr. T—'s ſermon at All-Saints, which was according to the truth of the goſpel: as well as by the affectionate ſerioufneſs wherewith he delivered the holy bread to a very large congrega-

tion.

tion. May the good Lord fill him with all the life of love, and with all *ſpiritual bleſſings in Chriſt Jeſus.*

At five, preaching on John xix. 34. *A ſoldier pierced his ſide, and there came forth blood and water*; I was enabled to ſpeak ſtrong words, both concerning the atoning blood, and the living, ſanctifying water. Many were deeply convinced of their want of both; and others filled with ſtrong conſolation.

Mond. 7. At the preſſing inſtance of Howel Harris, I again ſet out for Wales. In the evening I preached *repentance and remiſſion of ſins*, at Lanvachas, three miles from the New-paſſage. Tueſ. 8. I preached at Ponty-Pool, on *By grace ye are ſaved through faith:* and in the evening at Lanhithel, three miles from thence, on *I know that in me dwelleth no good thing.*

Wedn. 9. After reading prayers in Lanhithel church, I preached on thoſe words, *I will heal their backſliding, I will love them freely.* In the afternoon Howel Harris told me, how earneſtly many had laboured to prejudice him againſt me; eſpecially thoſe who had gleaned up all the idle ſtories at Briſtol, and retailed them in their own country. And yet theſe are good Chriſtians! Theſe whiſperers, tale-bearers, back-biters, evil-ſpeakers! Juſt ſuch Chriſtians as murderers or adulterers. *Except ye repent ye ſhall likewiſe periſh.*

In the evening I expounded at Cardiff, the ſtory of the phariſee and publican. The next

day. Thurſ. 10, after preaching thrice, I rode to Watford, five miles from Cardiff, where a few of us joined together in prayer, and in provoking one another to love and to good works.

Frid. 11. I preached in Lantarnum church, on, *By grace ye are ſaved through faith.* In the afternoon I preached at Penreul near Ponty-pool. A few were cut to the heart, particularly Mrs. A——d, who had ſome time before given me up for a Papiſt, Mr. E——s, the curate, having averred me to be ſuch, upon his perſonal knowledge, at her houſe in Ponty-pool. I afterwards called, *O ye dry bones, hear the word of the Lord.* And there was a ſhaking indeed. Three or four came to me, in ſuch mourning as I had hardly ſeen; as did a poor drunkard between eleven and twelve, who was convinced by the word ſpoken on Tueſday.

Sat. 12. After preaching at Lavanchas in the way, in the afternoon I came to Briſtol, and heard the melancholy news, that ——— one of the chief of thoſe who came to make the diſturbance on the firſt inſtant, had hanged himſelf. He was cut down, it ſeems, alive, but died in leſs than an hour: a ſecond of them had been for ſome days in ſtrong pain, and had many times ſent, to deſire our prayers. A third came to me himſelf, and confeſſed, "he was hired that night, and made drunk on purpoſe: but when he came to the door, he knew not what was the

the matter, he could not ſtir, nor open his mouth."

Mond. 14. I was explaining the *liberty* we have, *to enter into the holieſt by the blood of Jeſus*, when one cried out, as in an agony, "Thou art a hypocrite, a devil, an enemy to the church. This is falſe doctrine. It is not the doctrine of the church. It is damnable doctrine. It is the doctrine of devils." I did not perceive that any were hurt thereby: but rather ſtrengthened, by having ſuch an opportunity of confirming their love toward him, and returning good for evil.

Tueſ. 15. I received the following note:

SIR,

"This is to let you underſtand, that the man which made the noiſe laſt night, is named John Beon. He now goes by the name of John Darſy. He is a Romiſh prieſt. We have people enough here in Briſtol that know him."

Sat. 19. I received a letter from Mr. Simpſon, and another from Mr. William Oxlee, informing me, that our poor brethren in Fetter-lane were again in great confuſion; and earneſtly deſiring, that if it were poſſible, I would come to London without delay.

Mond. 21. I ſet out, and the next evening reached London. Wedneſ. 23. I went to Mr. Simpſon. He told me, "All the confuſion was owing to my brother, who *would preach up* the ordi-

ordinances: whereas believers, said he, are not *subject to ordinances:* and unbelievers *have nothing to do with them.* They ought to be *still;* otherwise they will be unbelievers all the days of their life."

After a fruitless dispute of about two hours, I returned home with a heavy heart. Mr. Mol-ther was taken ill this day. I believe it was the hand of God that was upon him. In the evening our society met; but cold, weary, heartless, dead. I found nothing of brotherly love among them now, but a harsh, dry, heavy, stupid spirit. For two hours, they looked one at another, when they looked up at all, as if one half of them was afraid of the other; yea, as if a voice were sounding in their ears, *Take ye heed every one of his neighbour: trust ye not in any brother. For every brother will utterly supplant, and every neighbour will walk with slanders.*

I think, not so few as thirty persons spoke to me in these two days, who had been strongly solicited, 1. To deny what God had done for their souls, to own they never had living faith: 2. To be *still*, till they had it, to leave off all the means of grace; not to go to church, not to communicate, not to search the scripture, not to use private prayer; at least, not *so much*, or not *vocally*, or not at any *stated times.*

Frid. 25. My brother and I went to Mr. Mol-ther again, and spent two hours in conversation with

with him. He now alſo explicitly affirmed, 1. That there are *no degrees* in faith; that none has any faith who has ever any doubt or fear, and that none is juſtified till he has a clean heart, with the perpetual indwelling of Chriſt, and of the Holy Ghoſt: and 2. That every one who has not this, ought, till he has it, to be *ſtill*: that is, as he explained it, not to uſe the ordinances, or *means of grace*, ſo called. He alſo expreſly aſſerted, 1. That to thoſe who have a clean heart the ordinances are not *matter of duty*. They are not *commanded* to uſe them: they are *free*; they *may* uſe them, or they *may not*: 2. That thoſe who have not a clean heart, *ought not* to uſe them, (particularly not to communicate;) becauſe God neither *commands* nor *deſigns* they ſhould, (commanding them to none, deſigning them only for believers) and becauſe they are not *means of grace*; there being no ſuch thing as means of grace, but Chriſt only."

Ten or twelve perſons ſpoke to me this day alſo, and many more the day following, who had been greatly troubled by this new goſpel, and thrown into the utmoſt heavineſs: and indeed wherever I went, I found more and more proofs of the grievous confuſion it had occaſioned: many coming to me day by day, who were once full of peace and love, but were now again plunged into doubts and fears, and driven even to their wit's end.

* I was now utterly at a loſs what courſe to take,

take, finding no reſt for the ſole of my foot. Theſe *vain janglings* purſued me wherever I went, and were always ſounding in my ears. Wedneſ. 30. I went to my friend (that was!) Mr. St———, at Iſlington. But he alſo immediately entered upon the ſubject, telling me, "Now he was fully aſſured, that no one has any degree of faith, till he is *perfect as God is perfect.*" I aſked, "Have *you* then *no degree* of faith?" He ſaid, "No; for I have not a clean heart." I turned and aſked his ſervant, "Eſther, have you a clean heart?" She ſaid, "No; my heart is deſperately wicked. But I have no doubt or fear. I know my Saviour loves *me*. And I love him. I feel it every moment." I then plainly told her maſter, "Here is an end of your reaſoning. This is the ſtate, the exiſtence of which you deny."

Thence I went to the little ſociety here, which had ſtood untainted from the beginning. But the plague was now ſpread to them alſo. One of them who had been long full of joy in believing, now denied ſhe had any faith at all, and ſaid, "Till ſhe had, ſhe would communicate no more." Another, who ſaid, "She had the faith that overcometh the world," added, "She had not communicated for ſome weeks, and it was all one to her whether ſhe did or no; for a believer was not *ſubject to ordinances.*"

In the evening, one of the firſt things ſtarted

at

at Fetter-lane, was, the queſtion concerning the ordinances. But I intreated, we might not be always diſputing; but rather give ourſelves unto prayer.

I endeavoured all this time, both by explaining in public thoſe ſcriptures which had been miſunderſtood, and by private converſation, to bring back thoſe who had been led out of the way; and having now delivered my own ſoul, on Friday, May 2, I left London; and lying at Hungerford that night, the next evening came to Briſtol.

Sunday 4. I preached in the morning at the ſchool, and in the afternoon at Roſe-green, on, *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.*

Mond. 5. I expounded thoſe words, *I write unto you, little children, becauſe your ſins are forgiven you:* and deſcribed the ſtate of thoſe who have forgiveneſs of ſins, but have not yet a clean heart.

Wedneſ. 7. I prayed with a poor helpleſs ſinner, who had been *all his life-time ſubject to bondage.* But our Lord now proclaimed deliverance to the captive, and he rejoiced with joy unſpeakable. All the next day his mouth was filled with praiſe, and on Friday he fell aſleep.

Thurſ. 8. I was greatly refreſhed by converſing with ſeveral, who were indeed as little children,

dren, not artful, not wife in their own eyes, not doting on *controverfy and ftrife of words*, but truly *determined to know nothing fave Jefus Chrift, and him crucified.*

Fri. 9. I was a little furprized at fome, who were buffeted of Satan in an unufual manner, by fuch a fpirit of laughter as they could in no wife refift, though it was pain and grief unto them. I could fcarce have believed the account they gave me, had I not known the fame thing ten or eleven years ago. Part of Sunday my brother and I then ufed to fpend in walking in the meadows and finging pfalms. But one day, juft as we were beginning to fing, he burft out into a loud laughter. I afked him, "If he was diftracted?" And began to be very angry, and prefently after to laugh as loud as he. Nor could we poffibly refrain, though we were ready to tear ourfelves in pieces, but we were forced to go home without finging another line.

Tuef. 13. In the evening I went to Upton, a little town five or fix miles from Briftol, and offered to all thofe who had ears to hear, *Repentance and remiffion of fins.* The devil knew his kingdom fhook, and therefore ftirred up his fervants to ring bells, and make all the noife they could. But my voice prevailed, fo that moft of thofe that were prefent heard *the word which is able to fave their fouls.*

Wedn. 14. I vifited one of our colliers, who was ill of the fmall-pox. His foul was full of peace,

peace, and a day or two after, returned to God that gave it.

Sat. 17. I found more and more undeniable proofs, that the Chriſtian ſtate is *a continual warfare*, and that we have need every moment to *watch and pray, leſt we enter into temptation.* Outward trials indeed were now removed, and *peace was in all our borders.* But ſo much the more did inward trials abound; and *if one member ſuffered, all the members ſuffered with it.* So ſtrange a ſympathy did I never obſerve before: whatever conſiderable temptation fell on any one, unaccountably ſpreading itſelf to the reſt, ſo that exceeding few were able to eſcape it.

Sund. 18. I endeavoured to explain thoſe important words of St. Peter, *Beloved, think it not ſtrange concerning the fiery trial which is to try you, as if ſome ſtrange thing happened unto you.* Μὴ ξενιζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ: literally, *Marvel not at the burning in you which is for your trial.*

Wedn. 21. In the evening ſuch a ſpirit of laughter was among us, that many were much offended. But the attention of all was fixed on poor L——a S———, whom we all knew to be no diſſembler. One ſo violently and variouſly torn of the evil one did I never ſee before. Sometimes ſhe laughed till almoſt ſtrangled; then broke out into curſing and blaſpheming; then ſtamped and ſtruggled with incredible ſtrength,

ſtrength, ſo that four or five could ſcarce hold her: then cried out, "O eternity, eternity! O that I had no ſoul! O that I had never been born!" At laſt ſhe faintly called on Chriſt to help her. And the violence of her pangs ceaſed.

Moſt of our brethren and ſiſters were now fully convinced, that thoſe who were under this ſtrange temptation could not help it. Only E——th B——— and Anne H———n were of another mind; being ſtill ſure, "any one might help laughing if ſhe would." This they declared to many on Thurſday; but on Friday 23, God ſuffered Satan to teach them better. Both of them were ſuddenly ſeized in the ſame manner as the reſt, and laughed whether they would or no, almoſt without ceaſing. Thus they continued for two days, a ſpectacle to all; and were then, upon prayer made for them, delivered in a moment.

Mond. 26. S——a Ha——g, after ſhe had calmly rejoiced ſeveral days, in the midſt of violent pain, found at once a return of eaſe, and health, and ſtrength; and aroſe and went to her common buſineſs.

Sund. June 1. I explained *the reſt which remaineth for the people of God*, in the morning at Kingſwood-ſchool, and in the evening at Roſegreen, to ſix or ſeven thouſand people. I afterwards exhorted our ſociety, (the time being come that I was to leave them for a ſeaſon) *to pray always*,

ways, that they might not faint in their minds, though they were *wreſtling not with fleſh and blood, but with principalities and powers, and ſpiritual wickedneſs in high places.*

Mond. 2. I left Briſtol, and rode by Avon and Malmſbury (where I preached in the evening) to Oxford. Two or three even here had not yet been perſuaded to caſt away their confidence: one of whom was ſtill full of her firſt love, which ſhe he had received at the Lord's table.

Thurſ. 5. I came to London; where finding a general temptation prevail, of leaving off *good works*, in order to an increaſe of *faith*. I began on Friday 6, to expound the epiſtle of St. James, the great antedote againſt this poiſon. I then went to Mr. S——— once again, to try if we could yet come to any agreement: but O, what an interview was there! He ſeriouſly told me, "He was going to *ſell his living*; only the purchaſer did not ſeem quite willing to come up to *his price*." He would fain have *proved* to me the lawfulneſs of doing this; and in order thereto he averred roundly, 1. That no honeſt man can officiate as a miniſter in the church of England. 2. That no man can with a good conſcience join in the prayers of the church, becauſe (ſaid he) *they are all full of horrid lies.*

Monday 9. A woman came to me from Deptford, "ſent (as ſhe ſaid) from God." I gave her the

the hearing: and ſhe ſpoke great words and true. But I remembered, *Judge nothing before the time.*

Wedneſ. 11. I went with Mr. Ingham to Iſlington, purpoſely to talk with Mr. Molther. But they ſaid, he was ſo ill, he could not be ſpoken to. In the evening I went to Fetter-lane, and plainly told our poor, confuſed, ſhattered ſociety, wherein they had erred from the faith. It was as I feared. They could not receive my ſaying. However I am clear from the blood of theſe men.

Frid. 13. A great part of our ſociety joined with us in prayer, and kept, I truſt, an acceptable faſtun to the Lord.

Wedn. 18. My brother ſet out for Briſtol. At ſix I preached in Marybone-Fields; (much againſt my will, but I believed it was the will of God) *repentance and remiſſion of ſins.* All were quiet and the far greater part of the hearers, ſeemed deeply attentive. Thence I went to our own ſociety of Fetter-lane: before whom Mr. Ingham (being to leave London on the morrow) bore a noble teſtimony, for the *ordinances* of God, and the reality of *weak faith.* But the ſhort anſwer was, "You are blind, and ſpeak of the things you know not."

Thurſ. 19. We diſcovered another ſnare of the devil. The woman of Deptford had ſpoke plain to Mr. Humphreys ordering him, "Not to preach, to leave off doing good, and in a word, to be *ſtill.*" We talked largely with her, and ſhe

ſhe was humbled in the duſt, under a deep ſenſe of the advantage Satan had gained over her.

In the evening, Mr. Acourt complained, that Mr. Nowers had hindered his going into our ſociety. Mr. Nowers anſwered, It was by Mr. C. Weſley's order. "What, (ſaid Mr. A——) do you refuſe admitting a perſon into your ſociety, only becauſe he differs from you in oppinion?" I anſwered, "No. But what opinion do you mean?" He ſaid, "that of election. I hold a certain number is elected from eternity. And theſe muſt and ſhall be ſaved. And the reſt of mankind, muſt and ſhall be damned. And many of your ſociety hold the ſame." I replied, "I never aſked, whether they hold it or no. Only let them not trouble others by diſputing about it." He ſaid, "Nay, but I *will* diſpute about it." *What, wherever you come?* "Yes, wherever I come." *Why then would you come among* us? *Who you know are of another mind?* "Becauſe you are all wrong, and I am reſolved to ſet you all right." *I fear your coming with this view, would neither profit you nor us.* He concluded, "Then I will go and tell all the world, that you and your brother are falſe prophets. And I tell you, in one fortnight, you will all be in confuſion"

Frid. 20. I mentioned this to our ſociety, and without entring into the controverſy, beſought all of them who were weak in the faith, not to *receive one another to doubtful diſputations*; but ſimply

ſimply to follow after holineſs, and the things that make for peace.

Sunday 22. Finding there was no time to delay without utterly deſtroying the cauſe of God, I began to execute what I had long deſigned, to ſtrike at the root of the grand deluſion. Accordingly, from theſe words of Jeremiah, *Stand ye in the way, aſk for the old paths*, I took occaſion to give a plain account, both of the work which God had begun among us, and of the manner wherein the enemy had ſown his tares among the good ſeed, to this effect:

"After we had wandred many years in the *new path*, of *ſalvation by faith and works*; about two years ago it pleaſed God to ſhew us the *old way*, of *ſalvation by faith only*. And many ſoon taſted of this ſalvation, *being juſtified* freely, *having peace with God, rejoicing in hope of the glory of God*, and having his *love ſhed abroad in their hearts*. Theſe now ran the way of his *commandments:* they performed all their duty to God and man. They walked in all the *ordinances* of the Lord; and through theſe *means* which he had appointed for that end, received daily *grace* to help in time of need, and went on *from faith to faith*."

"But eight or nine months ago, certain men aroſe, ſpeaking contrary to the doctrines we had received. They affirmed, "That we were all in a wrong way ſtill! That we had *no faith* at all; that faith admits of *no degrees*, and conſequently

weak

weak faith is *no faith*; that none is juſtified till he has a clean heart, and is incapable of any doubt or fear."

They affirmed alſo, "That there is *no commandment* in the New Teſtament, but *to believe*: that no other *duty* lies upon us; and that when a man does believe, he is not *bound* or *obliged* to do any thing which is commanded there: in particular, that he is not *ſubject to ordinances*, that is, (as they explained it) is not *bound* or *obliged*, to pray, to communicate, to read or hear the ſcriptures; but may or may not uſe any of theſe things (being in *no bondage*) according as he finds *his heart free to it*."

They farther affirmed, "That a believer cannot uſe any of theſe *as a means of grace*; that indeed there is no ſuch thing as any *means of grace*, this expreſſion having no foundation in ſcripture; and that an unbeliever, or one who has not a clean heart, ought not to uſe them at all; ought not to pray, or ſearch the ſcriptures, or communicate, but to *be ſtill*, i. e. leave off theſe *works of the law*. And then he will ſurely receive faith, which till he is *ſtill*, he cannot have."

All theſe aſſertions I propoſe to conſider. The firſt was, that *weak faith* is *no faith*.

By *weak faith* I underſtand, 1. That which is mixt with fear, particularly of not enduring to the end. 2. That which is mixt with doubt, whether we have not deceived ourſelves, and

whether our ſins be *indeed* forgiven? 3. That which has not yet *purified the heart* fully, not from all its idols. And thus *weak* I find the *faith* of almoſt all believers to be, within a ſhort time after they have firſt *peace with God.*

Yet that *weak faith is faith* appears, 1. From St. Paul, *Him that is weak in the faith, receive.* 2. From St. John, ſpeaking of believers who were *little children*, as well as of *young men* and *fathers.* 3. From our Lord's own words, *Why are ye fearful, O ye of little faith: O thou of little faith, wherefore didſt thou doubt——I have prayed for thee (Peter) that thy faith fail thee not.* Therefore he then had faith. Yet ſo *weak* was that *faith*, that not only *doubt* and *fear*, but groſs *ſin* in the ſame night prevailed over him.

Nevertheleſs he was *clean, by the word Chriſt had ſpoken to him*, i. e. *juſtified*, though it is plain, he had not *a clean heart.*

Therefore, there are *degrees in faith:* and *weak faith* may yet be *true faith.*

Monday 23. I conſidered the ſecond aſſertion, that there is but *one commandment* in the New Teſtament, viz. *To believe:* that no other *duty* lies upon us, and that a believer is not obliged to do any thing *as commanded.*

How groſs, palpable a contradiction is this, to the whole tenor of the New Teſtament! Every part of which is full of commandments, from St. Matthew to the Revelations! But it is enough to obſerve, 1. That this bold affirmation is ſhame-

leſsly

leſsly contrary to our Lord's own words, *Whoſoever ſhall break one of the leaſt of* theſe commandments, *ſhall be called the leaſt in the kingdom of heaven:* for nothing can be more evident, than that he here ſpeaks of *more than one*, of *ſeveral commandments*, which every ſoul, believer or not, is *obliged* to keep *as commanded*. 2. That this whole ſcheme is overturned from top to bottom, by that other ſentence of our Lord, *When ye have done* all that is commanded you, *ſay,—We have done no more than it was* our duty *to do*. 3. That although to do what God commands is a believer's *privilege*, that does not affect the queſtion. He does it nevertheleſs, as his *bounden duty*, and *as a command of God*. 4. That this is the ſureſt evidence of his believing, according to our Lord's own words, *If ye love me*, (which cannot be unleſs ye believe) *keep my commandments*. 5. That to deſire to do what God commands, but not as a command, is to affect not freedom, but independency. Such independency as St. Paul had not; for though *the Son had made him free*, yet was he not without law to God, but *under the law to Chriſt:* ſuch as the holy angels have not; for they *fulfil his commandments*, and hearken to the voice of his words: yea, ſuch as Chriſt himſelf had not; for *as the Father had given him commandment, ſo he ſpake*.

Tueſday 24. The ſubſtance of my expoſition in the morning on, *Why yet are ye ſubject to ordinances?* Was,

From hence it has been inferred, "That Chriſtians are not ſubject to the ordinances of Chriſt:" that believers *need not*, and unbelievers *may not* uſe them; that theſe are not *obliged* and thoſe are not *permitted* ſo to do: that theſe *do not ſin*, when they abſtain from them: but thoſe *do ſin*, when they do not abſtain.

But with how little reaſon this has been inferred, will ſufficiently appear to all who conſider,

1. That the *ordinances* here ſpoken of by St. Paul are evidently *Jewiſh ordinances*, ſuch as *touch not, taſte not, handle not*, and thoſe mentioned a few verſes before, concerning *meats and drinks, and new moons, and ſabbaths*. 2. That conſequently this has no reference to the *ordinances of Chriſt*, ſuch as prayer, communicating, and ſearching the ſcriptures. 3. That Chriſt himſelf ſpake, that *men* ought *always to pray*; and commands, *not to forſake the aſſembling ourſelves together*; to *ſearch the ſcriptures*, and to eat bread and drink wine, *in remembrance of him*; 4. That the *commands* of Chriſt *oblige* all who are called by his name, whether (in ſtrictneſs) believers or unbelievers; ſeeing *whoſoever breaketh the leaſt of theſe commandments, ſhall be called leaſt in the kingdom of heaven.*

In the evening I preached on, *Caſt not away your confidence which hath great recompence of reward.*

"Ye who have known and felt your ſins forgiven, caſt not away your confidence, 1. Tho' your

your joy ſhould die away, your love wax cold, and your peace itſelf be roughly aſſaulted: Though, 2. You ſhould find doubt or fear, or ſtrong and uninterrupted temptation: yea, tho' 3. You ſhould find a body of ſin ſtill in you, and thruſting ſore at you that you might fall.

The firſt caſe may be only a fulfilling of your Lord's words, *Yet a little while and ye ſhall not ſee me.* But he *will come unto you again, and your hearts ſhall rejoice, and your joy no man taketh from you.*

Your being in ſtrong temptation, yea, though it ſhould riſe ſo high, as to throw you into an agony, or to make you fear that God had forgotten you, is no more a proof that you are not a believer; than our Lord's agony, and his crying, *My God, my God, why haſt thou forſaken me?* Was a proof that he was not the Son of God.

Your finding *ſin remaining* in you ſtill, is no proof that you are not a believer. Sin does *remain* in one that is juſtified, though *it has not dominion* over him. For he has not *a clean heart* at firſt, neither are *all things as yet become new.* But fear not, though you have an evil heart. Yet a little while and you ſhall be endued with power from on high, whereby you may *purify yourſelves, even as he is pure,* and be *holy, as he which hath called you is holy.*

Wedn. 25. From thoſe words, *All ſcripture is given by inſpiration of God,* I took occaſion to

ſpeak of *the ordinances of God*, as they are *means of grace*.

Altho' this expreſſion of our church *means of grace*, be not found in ſcripture, yet if the ſenſe of it, undeniably is, to cavil at the term, is a mere *ſtrife of words*.

But the ſenſe of it is undeniably found in ſcripture. For God hath in ſcripture ordained prayer, reading or hearing, and the receiving the *Lord's ſupper*, as the ordinary means of conveying his grace to man. And firſt, prayer. For thus ſaith the Lord, *Aſk and it ſhall be given you*, *If any man lack wiſdom, let him aſk of God*. Here God plainly ordains *prayer*, as the means of receiving whatſoever *grace* we want: particularly, that wiſdom from above, which is the chief fruit of the grace of God.

Here likewiſe God *commands* all to pray, who deſire to receive any *grace* from him. Here is no reſtriction as to *believers or unbelievers*; but leaſt of all, as to unbelievers: for ſuch doubtleſs were moſt of thoſe, to whom he ſaid, *Aſk and it ſhall be given you*.

We know indeed, that the prayer of an unbeliever is full of ſin. Yet let him remember that which is written of one who could not then believe, for he had not ſo much as heard the goſpel, *Cornelius, thy prayers and thine alms, are come up for a memorial before God*.

Thurſ. 26. I ſhewed concerning the holy ſcriptures, 1. That to *ſearch* (i. e. read and hear them

them) is *a command* of God. 2. That this *command* is given *to all*, *believers* or *unbelievers*. 3. That this is commanded or ordained, as *a means of grace*, a means of conveying the grace of God to all, whether *unbelievers* (such as those to whom he first gave this command, and those to whom *faith cometh by hearing*) *or believers*, who by experience know, that *all scripture is profitable*, or a means to this end, *that the man of God may be perfect, throughly furnished to all good works.*

Friday 27. I preached on, *Do this in remembrance of me.*

In the ancient church, every one who was baptized, communicated daily. So in the Acts we read, They *all continued daily in the breaking of bread, and in prayer.*

But in latter times, many have affirmed, that the *Lord's Supper* is not a *converting*, but a *confirming* ordinance.

And among us it has been diligently taught, that none but those who are *converted*, who *have received the* Holy Ghost, who are believers in the full sense, ought to communicate.

But experince shews the gross falsehood of that assertion, that the *Lord's Supper* is not a *converting* ordinance. Ye are the witnesses. For many now present know, the very beginning of your *conversion* to God, (perhaps, in some the first deep *conviction*) was wrought at the *Lord's*

ſupper. Now one ſingle inſtance of this kind, overthrows the whole aſſertion.

The falſhood of the other aſſertion appears, both from ſcripture-precept and example. Our Lord commanded thoſe very men who were then *unconverted*, who had *not* yet *received the Holy Ghoſt* who (in the full ſenſe of the word) were not *believers*, *to do this in remembrance of him.* Here the precept is clear. And to theſe he delivered the elements with his own hands. Here is example, equally indiſputable.

Sat. 28. I ſhewed at large, 1. That the *Lord's ſupper* was ordained by God, to be a *means of conveying* to men, either *preventing*, or *juſtifying* or *ſanctifying grace*, according to their ſeveral neceſſities. 2. That the perſons for whom it was ordained, are all thoſe who know and feel that they *want* the *grace* of God, either to *reſtrain* them from ſin, or to *ſhew their ſins forgiven*, or to *renew their ſouls* in the image of God. 3. That inaſmuch as we come to his table, not to *give* him any thing, but to *receive* whatſoever he ſees beſt for us, there is no *previous preparation* indiſpenſably neceſſary; but *a deſire* to receive whatſoever he pleaſes to give. And 4. That *no fitneſs* is required at the time of communicating, but *a ſenſe of our ſtate*, of our utter ſinfulneſs and helpleſſneſs: every one who knows he is *fit for hell*, being juſt *fit to come to Chriſt*, in this as well as all other ways of his appointment.

Sunday

Sunday 29. I preached in the morning at Moorfields, and in the evening at Kennington, on Titus iii. 8. and endeavoured at both places, to explain and enforce the apoſtle's direction, that thoſe *who have believed, be careful to maintain good works.* The works I particularly mentioned were, praying, communicating, ſearching the ſcriptures; feeding the hungry, cloathing the naked; aſſiſting the ſtranger, and viſiting or relieving thoſe that are ſick or in priſon. Several of our brethren of Fetter-lane, being met in the evening, Mr. Simpſon told them, I had been preaching up the works of the law, *which* (added Mr. V ——) *we believers are no more bound to obey, than the ſubjects of the king of England are bound to obey the laws of the king of France.*

Wedn. July 2. I went to the ſociety. But I found their hearts were quite eſtranged. Frid. 4. I met a little handful of them, who ſtill ſtand in the old paths. But how long they may ſtand, God knoweth, the reſt being continually preſſing upon them. Wedn. 9. I came to an explanation once more, with them all together: but with no effect at all. Tueſday 15. We had yet another conference at large. But in vain; for all continued in their own opinions.

Wedn. 16. One deſired me to look into an old book, and give her my judgment of it: particularly of what was added at the latter end. This, I found was, *The myſtic divinity of Dionyſius*, and ſeveral extracts nearly allied thereto, full of

the ſame " ſuper-eſſential darkneſs." I borrowed the book, and going in the evening to Fetter-lane, read one of thoſe extracts, to this effect:

" The ſcriptures are good. Prayer is good. Communicating is good. Relieving our neighbour is good. But to one who is not born of God, none of theſe is good, but all very evil. For him to read the ſcriptures, or to pray, or to communicate, or to do any outward work is deadly poiſon. Firſt, let him be born of God. Till then let him not do any of theſe things. For if he does, he deſtroys himſelf."

After reading this twice or thrice over, as diſtinctly as I could, I aſked, " My brethren is this right, or is it wrong?" Mr. Bell anſwered immediately, " It is right: it is all right. It is the truth, to this we muſt all come, or we never can come to Chriſt." Mr. Bray ſaid, " I believe our brother Bell did not hear what you read, or did not rightly underſtand. But Mr. Bell replied ſhort, " Yes, I heard every word; and I underſtand it well. I ſay, it is the truth: it is the *very* truth: it is the *inward* truth."

Many then laboured to prove, " That my brother and I laid *too much ſtreſs* upon the ordinances. To put this matter beyond diſpute, " I (ſaid Mr. Bowes) uſed the ordinances twenty years: yet I found not Chriſt. But I left them off only for a few weeks, and I found him then. And I am now as cloſe united to him as my arm is to my body."

One

One aſked, "Whether they would ſuffer Mr. Weſley to preach at Fetter-lane?" After a ſhort debate, it was anſwered, "No. This place is taken for the Germans." Some aſked, "Whether the Germans had converted any ſoul in England? Whether they had not done as much hurt, inſtead of good, raiſing a diviſion of which we could ſee no end? And whether God did not many times uſe Mr. Weſley for the healing our diviſions, when we were all in confuſion?" Several roundly replied, "Confuſion! What do you mean? We were never in any confuſion at all." I ſaid, "Brother Edmonds, you ought not to ſay ſo: becauſe I have your letters now in my hands." Mr. Edmonds replied, "That is not the firſt time I have put darkneſs for light, and light for darkneſs."

We continued in uſeleſs debate till about eleven. I then gave them up to God.

Friday 18. A few of us joined with my mother in the great ſacrifice of thankſgiving; and then conſulted. how to proceed with regard to our poor brethren of Fetter-lane: we all ſaw the thing was now come to a criſis, and were therefore unanimouſly agreed what to do.

Sund. 20. At Mr. Seward's earneſt requeſt, I preached once more in Moorfields, on *the work of faith*, and the *patience of hope*, and *the labour of love*. A zealous man was ſo kind, as to free us from moſt of the noiſy, careleſs hearers, (or ſpectators

rather) by reading meanwhile, at a ſmall diſtance, a chapter in the *Whole Duty of Man*. I wiſh neither he nor they may ever read a worſe book—though I can tell them of a better, the bible.

In the evening, I went to Mr. Seward to the love-feaſt in Fetter-lane: at the concluſion of which, having ſaid nothing till then, I read a paper, the ſubſtance whereof was as follows:

* "About nine months ago, certain of you began to ſpeak, contrary to the doctrine we had till then received: the ſum of what you aſſerted is this:

1. That there is no ſuch thing as *weak faith:* that there is no juſtifying faith, where there is ever any doubt or fear, or where there is not, in the full ſenſe, a new, a clean heart.

2. That a man ought not to uſe thoſe *ordinances* of God, which our church terms *means of grace*, before he has ſuch a faith as excludes all doubt and fear, and implies a new, a clean heart.

You have often affirmed, That *to ſearch the ſcriptures, to pray*, or *to communicate*, before we have this faith, is *to ſeek ſalvation by works*; and that till theſe works are laid aſide, no man can receive faith.

I believe theſe aſſertions to be flatly contrary

to

to the word of God. I have warned you her eof again and again, and beſought you to turn back to the law and the teſtimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I ſhould give you up to God. You that are of the ſame judgment, follow me."

I then, without ſaying any thing more, withdrew, as did eighteen or nineteen of the ſociety.

Tueſ. 22. Mr. Chapman juſt come from Germany, gave me a letter from one of our (once) brethren there: wherein, after denying the gift of God, which he recieved in England, he adviſed my brother and me, no longer *to take upon us to teach and inſtruct poor ſouls; but to deliver them up to the care of the Moravians, who alone were able to inſtruct them.* "You (ſaid he) only inſtruct them in ſuch errors, that they will be damned at laſt," and added, "St. Peter juſtly deſcribes you, who *have eyes full of adultery, and cannot ceaſe from ſin*; and take upon you to guide unſtable ſouls, and lead them in the way of damnation."

* Wedneſ. 23. Our little company met at the Foundery, inſtead of Fetter-lane. About twenty-five of our brethren God hath given us already, all of whom think and ſpeak the ſame thing; ſeven or eight and forty likewiſe, of the fifty women

women that were in band, desired to cast in their lot with us.

Frid. Aug. 1. I described that *rest, which remaineth for the people of God.* Sund. 3. At St. Luke's, our parish church, was such a sight, as I believe, was never seen there before: several hundred communicants, from whose very faces one might judge, that they indeed fought him that was crucified.

Mond. 4. I dined with one, who told me in all simplicity, "Sir, I thought last week, there could be no such rest as you described; none in this world, wherein we should be so free, as not to desire ease in pain. But God has taught me better. For on Friday and Saturday, when I was in the strongest pain, I never once had one moment's desire of ease; but only, that the will of God might be done."

In the evening many were gathered together at Long-lane, on purpose to make a disturbance, having procured a woman to begin, well known in those parts, as neither fearing God nor regarding man. The instant she broke out, I turned full upon her, and declared the love our Lord had for *her* soul. We then prayed, that he would confirm the word of his grace. She was struck to the heart, and shame covered her face. From her I turned to the rest, who melted away like water, and were as men that had no strength. But surely some of them shall find,

find, who is their rock and their ſtrong ſalvation.

Sat. 9. Inſtead of the letters I had lately received, I read a few of thoſe formerly received from our poor brethren, who have ſince then denied the work of God, and vilely caſt away their ſhield. O who ſhall ſtand, when the jealous God ſhall viſit for theſe things?

Sund. 10. From Gal. vi. 3. I earneſtly warned all who had taſted the grace of God, 1. Not to think they were juſtified, before they had a clear aſſurance, that God had forgiven their ſins, bringing with it a calm peace, the love of God, and dominion over all ſin. 2. Not to think themſelves any thing, after they had this, but to preſs forward for the prize of their high calling, even a clean heart, throughly renewed after the image of God, in righteouſneſs and true holineſs.

Mond. 11. Forty or fifty of thoſe who were ſeeking ſalvation, deſired leave to ſpend the night together, at the ſociety-room, in prayer and giving thanks. Before ten I left them and lay down. But I could have no quiet reſt, being quite uneaſy in my ſleep, as I found others were too, that were aſleep in other parts of the houſe. Between two and three in the morning I was waked, and deſired to come down ſtairs. I immediately heard ſuch a confuſed noiſe, as if a number of men were all putting to the ſword. It increaſed when I came into the room and began

gan to pray. One whom I particularly obſerved to be roaring aloud for pain, was J—— W——, who had been always till then very ſure, that "none cried out but hypocrites:" ſo had Mrs. S——ms alſo. But ſhe too now cried to God with a loud and bitter cry. It was not long, before God heard from his holy place. He ſpake, and all our ſouls were comforted. He bruiſed Satan under our feet, and ſorrow and ſighing fled away.

Sat. 16. I called on one, who being at Long-lane, on Monday the 4th inſtant, was exceeding angry at thoſe that "pretended to be in fits," particularly at one who dropped down juſt by her. She was juſt going "to kick her out of the way," when ſhe dropped down herſelf, and continued in violent agonies for an hour. Being afraid, when ſhe came to herſelf, that her mother would judge of her, as ſhe herſelf had done of others, ſhe reſolved to hide it from her. But the moment ſhe came into the houſe ſhe dropped down, in as violent an agony as before. I left her weary and heavy laden, under a deep ſenſe of the juſt judgment of God.

* Sund. 17. I inforced that neceſſary caution, *Let him that ſtandeth take heed leſt he fall.* Let him that is full of joy and love, take heed leſt he fall into *pride:* he that is in calm peace, leſt he fall into *deſire*; and he that is in heavineſs through manifold temptations, leſt he fall into *anger* or *impatience*.

I after-

I afterwards heard a ſermon, ſetting forth the *duty* of *getting a good eſtate*, and *keeping a good reputation*. Is it poſſible to deny, (ſuppoſing the bible true) that ſuch a preacher is *a blind leader of the blind?*

Tueſ. 19. I was deſired to go and pray with one, who had ſent for me ſeveral times before, lying in the New-priſon, under ſentence of death, which was to be executed in a few days. I went; but the goaler ſaid, "Mr. Wilſon the curate of the pariſh, had ordered I ſhould not ſee him."

Wedneſ. 20. I offered remiſſion of ſins, to a ſmall ſerious congregation near Deptford. Toward the end a company of perſons came in, dreſt in habits fit for their work, and laboured greatly either to provoke, or divert the attention of the hearers. But no man anſwering them a word, they were ſoon weary and went away.

Thurſ. 21. I was deeply conſidering thoſe points, wherein our German brethren affirm we err from the faith, and reflecting how much holier ſome of them were than me, or any people I had yet known. But I was cut ſhort in the midſt by thoſe words of St. Paul, 1 Tim. v. 21. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.*

Frid. 22. I was deſired to pray with an old, hardened

hardened ſinner, ſuppoſed to be at the point of death. He knew not me, nor ever had heard me preach. I ſpoke much, but he opened not his mouth. But no ſooner did I name, "the Saviour of ſinners," than he burſt out, "The Saviour of ſinners indeed! I know it. For he has ſaved *me*. He told me ſo, on Sunday morning. And he ſaid, I ſhould not die yet, till I had heard his children preach his goſpel, and had told my old companions in ſin, that he is ready to ſave them too."

* Sat. 23. A gentlewoman, (one Mrs. C——) deſired to ſpeak with me, and related a ſtrange ſtory. On Sat. the 16th inſtant (as ſhe informed me) one Mrs. G. of Northampton, deeply convinced of ſin, and therefore an abomination to her huſband, was by him put into Bedlam. On Tueſday, ſhe ſlipped out of the gate, with ſome other company: and after a while, not knowing whither to go, ſat down at Mrs. C.'s door. Mrs. C. knowing nothing of her, adviſed her the next day to go to Bedlam again: and went with her, where ſhe was then chained down, and treated in the uſual manner. This is the juſtice of men! A poor highwayman is hanged: and Mr. G. eſteemed a very honeſt man!

Thurſ. 28. I deſired one who had ſeen affliction herſelf, to go and viſit Mrs. G. in Bedlam, where it pleaſed God greatly to knit their hearts together, and with his comforts to refreſh their ſouls.

Diſputes

Diſputes being now at an end, and all things quiet and calm, on Mond. Sept. 1. I left London, and the next evening found my brother at Briſtol, ſwiftly recovering from his fever. At ſeven, it pleaſed God to apply thoſe words to the hearts of many backſliders, *How ſhall I give thee up Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me: my repentings are kindled together*, Hoſ. xi. 8.

Wedneſ. 3. I met with one who having been lifted up with the abundance of joy which God had given her, had fallen into ſuch blaſphemies and vain imaginations, as are not common to men. In the afternoon I found another inſtance, nearly, I fear, of the ſame kind: one who after much of the love of God ſhed abroad in her heart, was become wiſe, far above what is written, and ſet her *private revelations* (ſo called) on the ſelf ſame foot with the written word. * She zealouſly maintained, 1. "That Chriſt had died for angels as well as men: 2. That none of the angels kept their firſt eſtate, but all ſinned, leſs or more: 3. That by the death of Chriſt three things were effected: one part of the fallen ſpirits were *elected*, and immediately confirmed in holineſs and happineſs, who are now the holy angels: another part of them, having more deeply ſinned, were *reprobated*, who are now devils: and

and the third part, allowed a farther trial, and in order thereto, ſent down from heaven, and impriſoned in bodies of fleſh and blood, who are now human ſouls." In the evening I earneſtly beſought them all, to keep clear of vain ſpeculations, and ſeek only for the plain, practical *truth, which is after godlineſs.*

Thurſ. 4. A remarkable cauſe was tried. Some time ſince, ſeveral men made a great diſturbance, during the evening ſermon here, behaving rudely to the women, and ſtriking the men who ſpake not to them. A conſtable ſtanding by pulled out his ſtaff, and commanded them to keep the peace. Upon this one of them ſwore he would be revenged: and going immediately to a juſtice, made oath, that he (the conſtable) had picked his pocket, who was accordingly bound over to the next ſeſſions. At theſe, not only the ſame man, but two of his companions, ſwore the ſame thing. But there being eighteen or twenty witneſſes on the other ſide, the jury eaſily ſaw through the whole proceeding, and without going out at all, or any demur, brought in the priſoner, *not guilty.*

Frid. 5. Our Lord brought home many of his baniſhed ones. In the evening we cried mightily unto him, that brotherly love might continue and increaſe. And it was according to our faith.

Saturday 6. I met the bands in Kingſwood, and

and warned them with all authority, "To beware of being wise above that is written, and to desire to know nothing but Christ crucified."

Mond. 8. We set out early in the morning, and the next evening came to London. Wedn. 10. I visited one that was in violent pain, and consumed away with pining sickness: but in every thing giving thanks, and greatly rejoicing in hope of the glory of God. From her we went to another, dangerously ill of the small-pox, but desiring neither life nor ease, but only the holy will of God. If these are unbelievers, (as some of the *still brethren* have lately told them) I am content to be an unbeliever all my days.

Thurs. 11. I visited a poor woman, who lying ill, between her two sick children, without either physic or food convenient for her, was mightily praising God her Saviour; and testifying as often as she could speak, her desire to be dissolved and to be with Christ.

* Sunday 14. As I returned home in the evening, I had no sooner stept out of the coach, than the mob, who were gathered in great numbers about my door, quite closed me in. I rejoiced, and blessed God, knowing this was the time I had long been looking for: and immediately spake to those that were next me, of *righteousness and judgment to come.* At first not many heard, the noise round about us being exceeding great

great. But the ſilence ſpread farther and farther, till I had a quiet, attentive congregation. And when I left them, they all ſhewed much love, and diſmiſſed me with many bleſſings.

Tueſ. 16. Many more, who came in among us as lions, in a ſhort ſpace became as lambs; the tears trickling apace down their cheeks, who at firſt moſt loudly contradicted and blaſphemed. I wonder the devil has not wiſdom enough to diſcern, that he is deſtroying his own kingdom. I believe he has never yet, any one time, cauſed this open oppoſition to the truth of God, without loſing one, or more, of his ſervants, who were found of God, while they ſought him not.

* Wedneſ. 17. A poor woman gave me an account, of what I think ought never to be forgotten. "It was four years (ſhe ſaid) ſince her ſon, Peter Shaw, then nineteen or twenty years old, by hearing a ſermon of Mr. Wh——y's, fell into great uneaſineſs. She thought he was ill, and would have ſent for a phyſician; but he ſaid, "No, no. Send for Mr. Wh———. He was ſent for and came, and after aſking a few queſtions, told her, "The boy is mad. Get a coach and carry him to Dr. M———. Uſe my name. I have ſent ſeveral ſuch to him." Accordingly ſhe got a coach, and went with him immediately to Dr. M——'s houſe. When the Doctor came in, the young man roſe and ſaid, "Sir, Mr. Wh——— has ſent me to you." The doctor

doctor aſked, "Is Mr. Wh—— your miniſter?" And bid him put out his tongue. Then, without aſking any queſtions, he told his mother, "Chuſe your apothecary, and I will preſcribe." According to his preſcriptions, they the next day blooded him largely, confined him to a dark room, and put a ſtrong bliſter on each of his arms, with another over all his head. But ſtill he was as mad as before, praying or ſinging, or giving thanks continually: of which having laboured to cure him for ſix weeks in vain, tho' he was now ſo weak he could not ſtand alone, his mother diſmiſſed the doctor and apothecary, and let him be *beſide himſelf* in peace.

Thurſ. 18. The prince of the air made another attempt, in defence of his tottering kingdom. A great number of men having got into the middle of the Foundery began to ſpeak big, ſwelling words: ſo that my voice could hardly be heard, while I was reading the 11th chapter of the Acts. But immediately after, the hammer of the word brake the rocks in pieces: all quietly heard the glad tidings of ſalvation, and ſome, I truſt, not in vain.

Mond. 22. Wanting a little time for retirement, which it was almoſt impoſſible for me to have in London, I went to Mr. Piers's, at Bexley: where in the mornings and evenings, I expounded the ſermon on the mount; and had leiſure during the reſt of the day, for buſineſs of other kinds. On Sat. 27. I returned.

Sund.

Sund 28. I began expounding the ſame ſcripture at London. In the afternoon I deſcribed to a numerous congregation at Kennington, *The life of God in the ſoul* One perſon who ſtood on the mount made a little noiſe at firſt. But a gentleman (whom I knew not) walked up to him and without ſaying one word, mildly took him by the hand, and led him down. From that time he was quiet till he went away.

When I came home, I found an innumerable mob round the door, who opened all their throats the moment they ſaw me. I deſired my friends, to go into the houſe, and then walking into the midſt of the people, *proclaimed the name of the Lord, gracious and merciful, and repenting him of the evil.* They ſtood ſtaring one at another. I told them, they could not flee from the face of this great God: and therefore beſought them, that we might all join together, in crying to him for mercy. To this they readily agreed: I then commended them to his grace, and went undiſturbed to the little company within.

* Tueſ. 30. As I was expounding the 12th of the Acts, a young man, with ſome others, ruſhed in, curſing and ſwearing vehemently, and ſo diſturbed all near him, that after a time they put him out. I obſerved it, and called, to let him come in, that our Lord might bid his chains fall off. As ſoon as the ſermon was over, he came and declared before us all, " That he was a ſmuggler, then going on that work, as his diſguiſe,

guiſe, and the great bag he had with him ſhewed. But he ſaid, "He muſt never do this more. For he was now reſolved, to have the Lord for his God."

Sund. 5. I explained the difference between *being called* a Chriſtian, and *being ſo*. And God over-ruled the madneſs of the people, ſo that after I had ſpoke a few words, they were quiet and attentive to the end.

Mond. 6. While I was preaching at Iſlington, and rebuking ſharply, thoſe that had made ſhipwreck of the faith, a woman dropped down, ſtruck as was ſuppoſed with death, having the uſe of all her limbs quite taken from her. But ſhe knew the next day, ſhe ſhould not die, but live, and declare the loving-kindneſs of the Lord.

Tueſd. 14. I met with a perſon who was to be pitied indeed. He was once a zealous papiſt, but being convinced he was wrong, caſt off Popery and Chriſtianity together. He told me at once, "Sir, I ſcorn to deceive you, or any man living. Don't tell me of your bible. I value it not. I do not believe a word of it." I aſked. "Do you believe there is a God? And what do you believe concerning him? He replied, "I know there is a God. And I believe him to be the ſoul of all, the *Anima Mundi*: if he be not rather, as I ſometimes think is more probable, the Το Πᾶν, the whole compages of body and ſpirit, every where diffuſed. But farther than this, I know not. All is dark; my thought is

loſt. Whence I come, I know not: nor what or why I am; nor whither I am going. But this I know, I am unhappy. I am weary of life. I wiſh it were at an end." I told him, "I would pray to the God in whom I believed, to ſhew him more light before he went hence; and to convince him, how much advantage every way a believer in Chriſt had over an infidel.

Sunday 19. I found one who was a freſh inſtance of that ſtrange truth, *the ſervants of God ſuffer nothing*. His body was well nigh torn aſunder with pain. But God made all his bed in his ſickneſs. So that he was continually giving thanks to God, and making his boaſt of his praiſe.

At five, I beſought all that were preſent, to *be followers of God, as dear children, and to walk in love as Chriſt alſo loved us, and gave himſelf for us.* Many who were gathered together for that purpoſe, endeavoured by ſhouting to drown my voice. But I turned upon them immediately, and offered them deliverance from their hard maſter. The word ſunk deep into them, and they opened not their mouth. Satan, thy kingdom hath ſuffered loſs. Thou fool! How long wilt thou contend with him that is mightier than thou?

Mond. 20. I began declaring that *goſpel of Chriſt*, which *is the power of God unto ſalvation*, in the midſt of the publicans and ſinners, at Short's gardens, Drury-Lane.

Wedn.

Wedn. 22. I ſpent an hour with Mr. St—. O what πιθανολογία (perſuaſiveneſs of ſpeech) is here! Surely, all the deceivableneſs of unrighteouſneſs. Who can eſcape, except God be with him.

Thurſ. 23. I was informed of an awful providence. A poor wretch, who was here laſt week, curſing, and blaſpheming, and labouring with all his might, to hinder the word of God, had afterwards boaſted to many, that "he would come again on Sunday, and no man ſhould ſtop his mouth then." But on Friday God laid his hand upon him, and on Sunday he was buried.

Yet on Sunday the 26th, while I was inforcing that great queſtion, with an eye to the ſpiritual reſurrection, *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?* The many-headed beaſt began to roar again. I again proclaimed deliverance to the captives. And their deep attention ſhewed, that the word ſent to them, did not return empty.

Mond. 27. The ſurprizing news of poor Mr. S—d's death was confirmed. Surely God will maintain his own cauſe. Righteous art thou, O Lord!

Sat. Nov. 1. While I was preaching at Long-Lane, the ſtorm was ſo exceeding high, that the houſe we were in, ſhook continually. But ſo much the more did many rejoice in him, whom the winds and the ſeas obey, finding they were

ready to obey his call, if he ſhould then require their ſouls of them.

Mond. 3. We diſtributed, as every one had need, among the numerous poor of our ſociety, the cloaths of ſeveral kinds, which many who could ſpare them, had brought for that purpoſe.

Monday 10. Early in the morning I ſet out, and the next evening came to Briſtol.

I found my brother, (to ſupply whoſe abſence I came) had been in Wales for ſome days. The next morning I enquired particularly into the ſtate of the little flock. In the afternoon we met together, to pour out our ſouls before God, and beſeech him to bring back into the way, thoſe who had erred from his commandments.

I ſpent the reſt of the week in ſpeaking with as many as I could, either comforting the feeble-minded, or confirming the wavering, or endeavouring to find and ſave that which was loſt.

Sunday 16. After communicating at St. James's our pariſh church, with a numerous congregation, I viſited ſeveral of the ſick. Moſt of them were ill of the ſpotted fever: which, they informed me, had been extremely mortal, few perſons recovering from it. But God had ſaid, *Hitherto ſhalt thou come.* I believe, there was not one with whom we were, but recovered.

* Monday, Tueſday and Wedneſday, I viſited many more, partly of thoſe that were ſick or weak, partly of the lame that had been turned out of the way; having no confidence in God, that

that he would yet return unto every one of theſe and leave a bleſſing behind him.

Thurſday 20. My brother returned from Wales. So, early on Friday 21, I left Briſtol, and on Sat. in the afternoon, came ſafe to London.

Tueſday 25. After ſeveral methods propoſed for employing thoſe who were out of buſineſs, we determined to make a trial of one, which ſeveral of our brethren recommended to us. Our aim was, with as little expence as poſſible, to keep them at once from want and from idleneſs; in order to which we took twelve of the pooreſt, and a teacher, into the ſociety room, where they were employed for four months, till ſpring came on, in carding and ſpinning of cotton. And the deſign anſwered: they were employed, and maintained, with very little more than the produce of their own labour.

Friday 28. A gentleman came to me full of goodwill, to exhort me, "not to leave the church: or (which was the ſame thing, in his account) to uſe extemporary prayer, which (ſaid he) I will prove to a demonſtration to be no prayer at all. For you cannot do two things at once. But thinking how to pray, and praying are two things. *Ergo*, you cannot both think and pray at once." Now, may it not be proved by the ſelf-ſame demonſtration, that praying by a form is no prayer at all? *e. g.* "You cannot do two things at once. But reading and praying are two

things. *Ergo* you cannot both read and pray at once." Q. E. D.

In the afternoon, I was with one of our ſiſters, who for two days was believed to be in the agonies of death, being then in travail with her firſt child. "But the pain, ſhe declared, was as nothing to her; her ſoul being filled all that time, with joy unſpeakable."

Monday, Dec. 1. Finding many of our brethren and ſiſters offended at each other, I appointed the ſeveral accuſers to come and ſpeak face to face with the accuſed. Some of them came almoſt every day this week. And moſt of the offences vaniſhed away. Where any doubt remained, I could only adviſe them each to look to his own heart; and to ſuſpend their judgments of each other, till God ſhould bring to light the hidden things of darkneſs.

Frid. 12. Having received many unpleaſing accounts concerning our little ſociety in Kingſwood, I left London, and after ſome difficulty and danger, by reaſon of much ice in the road, on Saturday evening came to my brother at Briſtol, who confirmed to me what I did not deſire to hear.

Sunday 14. I went to Kingſwood, intending, if it ſhould pleaſe God, to ſpend ſome time there, if haply I might be an inſtrument in his hand, of repairing the breaches which had been made: that we might again, with one heart and one mouth, glorify the Father of our Lord Jeſus Chriſt.

Monday

Monday 15. I began expounding, both in the morning and evening, our Lord's ſermon upon the mount. In the day-time I laboured to heal the jealouſies and miſunderſtandings which had ariſen, warning every man, and exhorting every man, "See that ye fall not out by the way."

Tueſday 16. In the afternoon I preached on *Let patience have her perfect work.* The next evening Mr. Cennick came back from a little journey into Wiltſhire. I was greatly ſurprized, when I went to receive him, as uſual, with open arms, to obſerve him quite cold, ſo that a ſtranger would have judged, he had ſcarce ever ſeen me before. However, for the preſent I ſaid nothing, but did him honour before the people.

Frid. 19. I preſſed him to explain his behaviour. He told me many ſtories which he had heard of me. Yet it ſeemed to me, ſomething was ſtill behind. So I deſired we might meet again in the morning.

Sat. 20. A few of us had a long conference together. Mr. C—— now told me plainly, "He could not agree with me, becauſe I did not preach the truth, in particular, with regard to election." We then entered a little into the controverſy; but without effect.

Sund. 21. In the morning I inforced thoſe words, *Beloved, if God ſo loved us, we ought to love one another.* Three of our ſiſters I ſaw in

the afternoon, all ſuppoſed to be near death, and calmly rejoicing in hope of ſpeedily going to him whom their ſouls loved.

At the love-feaſt which we had in the evening at Briſtol, ſeventy or eighty of our brethren and ſiſters from Kingſwood were preſent, notwithſtanding the heavy ſnow. We all walked back together, through the moſt violent ſtorm of ſleet and ſnow which I ever remember; the ſnow alſo lying above knee deep in many places. But our hearts were warmed, ſo that we went on rejoicing and praiſing God for the conſolation.

Wedneſ. 24. My brother ſet out for London. Thurſ. 25. I met with ſuch a caſe, as I do not remember either to have known or heard of before. L——a Sm—— after many years mourning, was filled with peace and joy in believing. In the midſt of this, without any diſcernable cauſe, ſuch a cloud ſuddenly overwhelmed her, that ſhe could not believe her ſins were ever forgiven her at all; nor that there was any ſuch thing as forgiveneſs of ſins. She could not believe, that the ſcriptures were true, nor that there was any heaven or hell, or angel, or ſpirit, or any God. One more I have ſince found in the ſame ſtate. So ſure it is, that all faith is the gift of God; which the moment he withdraws, the evil heart of unbelief will poiſon the whole ſoul.

Frid.

Frid. 26. I returned early in the morning to Kingfwood, in order to preach at the uſual hour. But my congregation was gone to hear Mr. C——, ſo that (except a few from Briſtol) I had not above two or three men, and as many women, the ſame number I had had once or twice before.

* In the evening I read (nearly) through a treatiſe of Dr. John Edwards, on the *deficiency of human knowledge and learning*. Surely, never man wrote like this man! At leaſt, none of all whom I have ſeen. I have not ſeen ſo haughty, overbearing, pedantick a writer! Stiff and trifling in the ſame breath: poſitive and opiniated to the laſt degree, and of courſe treating others with no more good-manners than juſtice. But above all, ſour, ill-natured, moroſe without a parallel, which indeed is his diſtinguiſhing character. Be is opinion right or wrong, if Dr. Edwards's temper were the Chriſtian temper, I would abjure Chriſtianity for ever.

Thurſ. 30. I was ſent for by one, who had been a zealous oppoſer of *this way*. But the lover of ſouls now opened her eyes, and cut her off from truſting in the multitude of her good works: ſo that finding no other hope left, ſhe fled, poor and naked to the blood of the covenant, and a few days after, gladly gave up her ſoul, into the hands of her faithful Redeemer.

At ſix, the body of Alice Philips being brought into the room, I explained, *To-day ſhalt thou be with me in paradiſe.* This was ſhe whom her maſter turned away the laſt year, "*for receiving the Holy Ghoſt.*" And ſhe had then ſcarce where to lay her head. But ſhe hath now an houſe of God, eternal in the heavens.

Wednef. 31. Many from Briſtol came over to us, and our love was greatly confirmed toward each other. At half an hour after eight, the houſe was filled from end to end, where we concluded the year, wreſtling with God in prayer, and praiſing him for the wonderful work which he had already wrought upon earth.

Jan. 1, 1741. I explained, "*If any man be in Chriſt, he is a new creature.*" But many of our brethren, I found, had no ears to hear; having *diſputed away* both their faith and love. In the evening, out of the fulneſs that was given me, I expounded thoſe words of St. Paul, (indeed of every true believer) *To me to live is Chriſt, and to die is gain.*

Sat. 3. The bodies of Anne Cole and Elizabeth Davis were buried. I preached before the burial, on *Bleſſed are the dead which die in the Lord. Even ſo ſaith the Spirit. For they reſt from their labours, and their works do follow them.* Sometime after Elizabeth Davis was ſpeechleſs, being deſired to hold up her hand, if ſhe knew

ſhe

ſhe was going to God, ſhe looked up and immediately held up both her hands. On Wedneſday I had aſked Anne Cole, whether ſhe choſe to live or die? She ſaid, "I do not chuſe either, I *chuſe* nothing, I am in my Saviour's hands, and I have no will but his. Yet I know, he will reſtore me ſoon." And ſo he did, in a few hours, to the paradiſe of God.

Sund. 4. I ſhewed the abſolute neceſſity of *forgetting the things that are behind*, whether works, ſufferings or gifts, if we would *preſs toward the mark of the prize of our high-calling*. In the evening, all the bands being preſent, both of Briſtol and Kingſwood, I ſimply related what God had done by me, for them of Kingſwood in particular: and what return many of them had made, for ſeveral months laſt paſt, by their continual diſputes, diviſions and offences, cauſing me to go heavily all the day long.

Wedneſ. 7. I found another believer, patiently waiting for the ſalvation of God, deſiring neither health, nor eaſe, nor life, nor death, but only that his will ſhould be done.

Sund. 11. I met with a ſurprizing inſtance of the power of the devil. While we were at the room, Mrs. J—s, ſitting at home, took the bible to read. But on a ſudden threw it away, ſaying, "I am good enough. I will never read or pray more." She was in the ſame mind when I came; often repeating, "I uſed to think, I was full of ſin, and that I ſinned in every thing I did. But

now I know better. I am a good Chriſtian. I never did any harm in my life. I don't deſire to be any better than I am." She ſpoke many things to the ſame effect, plainly ſhewing, that the ſpirit of pride, and of lies, had the full dominion over her. Mond. 12. I aſked, "Do you deſire to be healed?" She ſaid, "*I am* whole." *But do you deſire to be ſaved?* She replied, I am ſaved. I ail nothing. I am happy." Yet it was eaſy to diſcern, ſhe was in the moſt violent agony, both of body and mind; ſweating exceedingly, notwithſtanding the ſevere froſt, and not continuing in the ſame poſture a moment. Upon our beginning to pray, ſhe raged beyond meaſure, but ſoon ſunk down as dead. In a few minutes ſhe revived, and joined in prayer. We left her, for the preſent, in peace.

Mond. 12. In the evening our ſouls were ſo filled with the ſpirit of prayer and thankſgiving, that I could ſcarce tell how to expound, till I found where it is written, *My ſong ſhall be always of the loving-kindneſs of the Lord. With my mouth will I ever be ſhewing thy truth, from one generation to another.*

All this day Mrs. J——s was in a violent agony, till ſtarting up in the evening, ſhe ſaid, "Now they have done. They have juſt done. C—— prayed, and Humphreys preached. (And indeed ſo they did.) And they are coming hither as faſt as they can." Quickly after they

came

came in. She immediately cried out, "Why, what do you come for! You can't pray. You know you can't." And they could not open their mouths; so that after a short time, they were constrained to leave her as she was.

Many came to see her on Tuesday; to every one of whom she spoke, concerning either their actual or their heart-sins, and that so closely that several of them went away in more haste than they came. In the afternoon Mr. J—— sent to Kingswood for me. She told him, "Mr. Wesley won't come to night. He will come in the morning. But God has begun, and he will end the work by himself. Before six in the morning I shall be well." And about a quarter before six the next morning, after lying quiet a-while, she broke out, "Peace be unto thee (her husband.) Peace be unto this house. The peace of God is come to my soul. I know that my Redeemer liveth." And for several days her mouth was filled with his praise, and her talk was wholly of his wondrous works.

Thurs. 15. I went to one of our brothers, who being (as was supposed) struck with death, was rejoicing with joy unspeakable. His mouth overflowed with praise, and his eyes with tears, in hope of going soon to him he loved.

Mond. 18. I found, from several accounts, it was absolutely necessary for me to be at London.

London. I therefore desired the society to meet in the evening, and having settled things in the best manner I could, on Tuesday set out, and on Wednesday evening met our brethren at the Foundery.

Thurs. 22. I began expounding where my brother had left off, viz. at the 4th chapter of the first epistle of St. John. He had not preached the morning before; nor intended to do it any more. *The Philistines are upon thee, Sampson.* But the Lord is not *departed from thee.* He shall strengthen thee yet again, and thou shalt be *avenged of them, for the loss of thy eyes.*

Sund. 25. I inforced that great command, *As we have opportunity let us do good unto all men:* and in the evening, those solemn words, *Take heed, brethren, that there be not in any of you, an evil heart of unbelief, in departing from the living God.*

Wednes. 28. Our old friends, Mr. Gambold and Mr. Hall, came to see my brother and me. The conversation turned wholly on *silent prayer* and *quiet waiting* for God, which they said, was the *only possible* way to attain living, saving faith.

Sirenum Cantus, & Circes pocula nosti?

Was there ever so pleasing a scheme? But where

where is it written? Not in any of those books which I account the oracles of God. I allow, if there is a better way to God than the scriptural way, this is it. But the prejudice of education so hangs upon me, that I cannot think there is. I must therefore still *wait* in the bible-way, from which this differs as light from darkness.

Sund. Feb. 1. A private letter, wrote to me by Mr. Whitefield, having been printed without either his leave or mine, great numbers of copies were given to our people, both at the door and in the Foundery itself. Having procured one of them, I related (after preaching) the naked fact to the congregation, and told them, "I will do just what I believe Mr. Whitefield would, were he here himself." Upon which I tore it in pieces before them all. Every one who had received it did the same. So that in two minutes there was not a whole copy left. Ah poor Ahithophel!

Ibi omnis Effusus labor!

Wednes. 4. Being the general fast-day, I preached in the morning on those words, *Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?* Coming from the service at St. Luke's, I found our house so crouded, that the people were

ready

ready to tread one upon another. I had not designed to preach; but seeing such a congregation, I could not think it right to send them empty away: and therefore expounded the parable of the barren fig-tree. O that it may at length bear fruit!

From hence I went to Deptford, where many poor wretches were got together, utterly void both of common sense and common decency. They cried aloud, as if just come from *among the tombs*. But they could not prevail against the holy one of God. Many of them were altogether confounded, and I trust will come again with a better mind.

Tues. 10. (Being Shrove-Tuesday) before I began to preach, many men of the baser sort, having mixt themselves with the women, behaved so indecently, as occasioned much disturbance. A constable commanded them, "to keep the peace." In answer to which they knocked him down. Some who were near seized on two of them, and by shutting the doors, prevented any farther contest. Those two were afterwards carried before a magistrate; but on their promise of better behaviour were discharged.

Thurs. 12. My brother returned from Oxford, and preached on, *the true way of waiting for God:* thereby dispelling at once the fears of some, and the vain hopes of others: who had confidently affirmed, "That Mr. Charles Wesley

was

was *ſtill* already, and would come to London no more."

Mond. 16. While I was preaching in Long-lane, the hoſt of the aliens gathered together. And one large ſtone (many of which they threw) went juſt over my ſhoulder. But no one was hurt in any degree. For thy *kingdom ruleth over all.*

All things now being ſettled according to my wiſh, on Tueſday 17, I left London. In the afternoon I reached Oxford, and leaving my horſe there, ſet out on foot for Stanton-Harcourt. The night overtook me in about an hour, accompanied with heavy rain. Being wet and weary, and not well knowing my way, I could not help ſaying in my heart, (though aſhamed of my want of reſignation to God's will) O that thou wouldſt *ſtay the bottles of heaven!* Or at leaſt give me light, or an honeſt guide, or ſome help in the manner thou knoweſt! Preſently the rain ceaſed: the moon broke out, and a friendly man overtook me, who ſet me upon his own horſe, and walked by my ſide, till we came to Mr. Gambold's door.

Wedneſ. 18. I walked on to Burford: on Thurſday to Mamſbury, and the next day to Briſtol. Sat. 21. I enquired as fully as I could, concerning the diviſions and offences, which, notwithſtanding the earneſt cautions I had given, began afreſh to break out in Kingſwood. In the afternoon I met a few of the bands there; but it

was

was a cold, uncomfortable meeting. Sund. 22. I endeavoured to ſhew them the ground of many of their miſtakes, from thoſe words, *Ye need not that any man teach you, but as that ſame anointing teacheth you:* a text which had been frequently brought in ſupport of the rankeſt enthuſiaſm. Mr. Cennick, and fifteen or twenty others, came up to me after ſermon. I told them, "They had not done right, in ſpeaking againſt me behind my back." Mr. C——, Ann A——, and Thomas Biſſicks, as the mouth of the reſt replied, "They had ſaid no more of me behind my back, than they would ſay to my face; which was, that I did *preach up man's faithfulneſs*, and not the faithfulneſs of God."

In the evening was our love-feaſt in Briſtol: in the concluſion of which, there being mention made, that many of our brethren at Kingſwood had formed themſelves into a ſeparate ſociety; I related to them at large the effects of the ſeparations which had been made from time to time in London: and likewiſe the occaſion of this, viz. Mr. C——'s preaching other doctrine than that they had before received. The natural conſequence was, that when my brother and I preached the ſame which we had done from the beginning, many cenſured and ſpoke againſt us both; whence aroſe endleſs ſtrife and confuſion.

T—— B—— replied, "Why, we preached falſe doctrine; we preached, that there is righteouſneſs

eouſneſs in man." I ſaid, "So there is, after the righteouſneſs of Chriſt is imputed to him through faith. But who told you, that what we preached was falſe doctrine? Whom would you have believed this from, but Mr. C——? Mr. C— anſwered, "You *do* preach righteouſneſs in man. I did ſay this. And I ſay it ſtill. However, we are willing to join with you. But we will alſo meet, apart from you. For we meet to confirm one another in thoſe truths, which you ſpeak againſt."

I replied, "You ſhould have told me this before, and not have ſupplanted me in my own houſe, ſtealing the hearts of the people, and by private accuſations, ſeparating very friends. He ſaid, "I have never privately accuſed you." I ſaid, "My brethren judge;" and read as follows:

Jan. 17, 1741.

To the Reverend Mr. GEORGE WHITEFIELD.

My dear brother,

"That you might come quickly, I have written a ſecond time.

"I ſit ſolitary, like Eli, waiting what will become of the ark. And while I wait and fear the carrying of it away from among my people, my trouble increaſes daily. How glorious did the goſpel ſeem once to flouriſh in Kingſwood!—I ſpake of the everlaſting love of Chriſt with

ſweet

ſweet power.———But now brother Charles is ſuffered to open his mouth againſt this truth, while the frighted ſheep gaze and fly, as if no ſhepherd was among them.—It is juſt as though Satan was now making war with the ſaints, in a more than common way. O pray for the diſtreſſed lambs yet left in this place, that they faint not. Surely they would, if preaching would do it. For they have nothing whereon to reſt (who now attend on the ſermons) but their own faithfulneſs.—

" With univerſal redemption, brother Charles pleaſes the world—Brother John follows him in every thing. I believe no atheiſt can more preach againſt predeſtination that they. And all who believe election, are counted enemies to God, and called ſo.

" Fly, dear brother. I am as alone.—I am in the midſt of the plague.—If God give thee leave, make haſte."

Mr. C—— ſtood up and ſaid, " That letter is mine. I ſent it to Mr. Whiteſield. And I do not retract any thing in it, nor blame myſelf for ſending it."

Perceiving ſome of our brethren began to ſpeak with warmth, I deſired he would meet me at Kingſwood on Saturday, where each of us could ſpeak more freely, and that all things might ſleep till then.

Tueſ. 24. The bands meeting at Briſtol, I read over the names of the united ſociety, being determined

determined that no diſorderly walker ſhould remain therein. Accordingly, I took an account of every perſon, 1. To whom any reaſonable objection was made. 2. Who was not known to and recommended by ſome, on whoſe veracity I could depend. To thoſe who were ſufficiently recommended, tickets were given on the following days. Moſt of the reſt I had face to face with their accuſers, and ſuch as either appeared to be innocent, or confeſt their faults and promiſed better behaviour, were then received into the ſociety. The others were put upon trial again, unleſs they voluntarily expelled themſelves. About forty were by this means ſeparated from us; I truſt, only for a ſeaſon.

Sat. 28. I met the Kingſwood bands again, and heard all who deſired it, at large: after which I read the following paper:

"By many witneſſes it appears, that ſeveral members of the band ſociety in Kingſwood, have made it their common practice, to ſcoff at the preaching of Mr. John and Charles Weſley: that they have cenſured and ſpoken evil of them behind their backs, at the very time they profeſſed love and eſteem to their faces: that they have ſtudiouſly endeavoured to prejudice other members of that ſociety againſt them; and in order thereto, have belied and ſlandered them in divers inſtances.

"Therefore, not for their opinions, nor for any of them (whether they be right or wrong) but

but for the cauſes above-mentioned, viz. For their ſcoffing at the word and miniſters of God, for their tale-bearing, backbiting and evil-ſpeaking, for their diſſembling, lying and ſlandering.

"I John Weſley, by the conſent and approbation of the ſociety in Kingſwood, do declare the perſons above-mentioned, to be no longer members thereof. Neither will they be ſo accounted until they ſhall openly confeſs their fault, and thereby do what in them lies, to remove the ſcandal they have given."

At this they ſeemed a little ſhocked at firſt; but Mr. C——, T—— B——, and A—— A—, ſoon recovered, and ſaid, "They *had* heard both my brother and me, many times preach popery. However, they would join with us if we would. But that they would not own they had done any thing amiſs."

I deſired them, to conſider of it yet again, and give us their anſwer the next evening.

The next evening, March 1, they gave the ſame anſwer as before. However, I could not tell how to part: but exhorted them to wait yet a little longer, and wreſtle with God, that they might know his will concerning them.

Frid. 6. Being ſtill fearful of doing any thing raſhly, or contrary to the great law of love, I conſulted again with many of our brethren, concerning the farther ſteps I ſhould take. In conſequence of which, on Sat 7, all who could of the ſociety being met together, I told them,

"Open

" Open dealing was beſt; and I would therefore tell them plainly, what I thought (ſetting all opinions aſide) had been wrong in many of them, viz.

1. " Their deſpiſing the miniſters of God and ſlighting his ordinances, 2. Their not ſpeaking or praying when met together, till they were ſenſibly moved thereto, and 3. Their dividing themſelves from their brethren, and forming a ſeparate ſociety:

" That we could not approve of delaying this matter, becauſe the confuſion that was already, increaſed daily;

" That, upon the whole, we believed the only way to put a ſtop to theſe growing evils, was for every one now to take his choice, and quit one ſociety, or the other."

T——— B——— replied, " It is our holding election, is the true cauſe of your ſeparating from us." I anſwered, " You know in your own conſcience it is not. There are ſeveral predeſtinarians in our ſocieties both at London and Briſtol: nor did I ever yet put any one out of either, becauſe he held that opinion."

He ſaid, " Well, we will break up our ſociety, on condition you will receive and employ Mr. C—— as you did before."

I replied, " My bro her has wronged me much. But he doth not ſay, " I repent."

Mr. C——— ſaid, " Unleſs in not ſpeaking

in

in your defence, I do not know that I have wronged you at all."

I rejoined, "It seems then nothing remains, but for each to chuse which society he pleases."

"Then after a short time spent in prayer, Mr. C—— went out, and about half of those who were present, with him.

Sund. 8. After preaching at Bristol, on the abuse and the right use of the Lord's supper; I earnestly besought them at Kingswood, to beware of *offending in tongue*, either against justice, mercy or truth. After sermon, the remains of our society met, and found we had great reason to bless God, for that after fifty-two were withdrawn, we had still upwards of ninety left. O may these, at least, hold the unity of the spirit, in the bond of peace!

* I will shut up this melancholy subject with part of a letter wrote by my brother about this time.

"If you think proper, you may shew brother C—— what follows." (*N. B.* I did *not* think it proper then.)

"My dearest brother John C——, in much love and tenderness I speak. You came to Kingswood, upon my brother's sending for you. You served under him in the gospel as a son. I need not say how well he loved you. You used the authority he gave you, to overthrow his doctrine. You every where contradicted it. (Whether true or false is not the question.) But you ought

eught firſt to have fairly told him, "I preach contrary to you. Are you willing, nowithſtanding, that I ſhould continue *in your houſe*, gain-ſaying you? If you are not, I have no place in theſe regions. You have a right to this open dealing. I now give you fair warning. Shall I ſtay here oppoſing you, or ſhall I depart?"

"My brother, have you dealt thus honeſtly and openly with him? No. But you have ſtolen away the people's heart from him. And when ſome of them *baſely treated* their *beſt friend*, God only excepted, how patiently did you take it? When did you ever vindicate us, as we have you? Why did you not plainly tell them, "You are eternally indebted to theſe men. Think not that I will ſtay among you, to head a party againſt my deareſt friend——and brother, as he ſuffers me to call him, having humbled himſelf for my ſake, and given me (no biſhop, prieſt or deacon) the right hand of fellowſhip. If I hear that one word more is ſpoken againſt him, I will leave you that moment, and never ſee your face more."

This had been juſt and honeſt, and *not more* than we have deſerved at your hands. I ſay *we*; for God is my witneſs, how condeſcendingly loving I have been toward you. Yet did you ſo forget yourſelf, as both openly and privately to contradict my doctrine, while in the mean time I was as a deaf man that heard not, neither anſwered a word, either in private or publick.

Ah my brother! I am diſtreſſed for you. I would —But you will not receive my ſaying. Therefore I can only commit you to him who hath commanded us to forgive one another, even as God, for Chriſt's ſake hath forgiven us."

Sund. 15. I preached twice at Kingſwood, and twice at Briſtol, on thoſe words of a troubled ſoul, *O that I had wings like a dove, for then would I flee away and be at reſt.*

One of the notes I received to-day was as follows. "A perſon whom God has viſited with a fever, and has wonderfully preſerved ſeven days in a hay-mow, without any ſuſtenance but now and then a little water out of a ditch, deſires to return God thanks. The perſon is preſent and ready to declare, what God has done both for his body and ſoul. For the three firſt days of his illneſs he felt nothing but the terrors of the Lord greatly fearing leſt he ſhould drop into hell; 'till after long and earneſt prayer, he felt himſelf given up to the will of God, and equally content to live or die. Then he fell into a refreſhing ſlumber, and awaked full of peace and the love of God."

Tueſd. 17. From theſe words, *Shall not the judge of all the earth do right*, I preached a ſermon (which I have not done before in Kingſwood ſchool ſince it was built) directly on predeſtination. On Wedneſday (and ſo every Wedneſday and Thurſday) I ſaw the ſick in Briſtol: many of whom I found were bleſſing God for his ſeaſonable

able viſitation. In the evening I put thoſe of the women who were grown ſlack, into diſtinct bands by themſelves: and ſharply reproved many, for their unfaithfulneſs to the grace of God: who bore witneſs to his word by pouring upon us all the ſpirit of mourning and ſupplication.

Thurſ. 19. I viſited many of the ſick, and among the reſt, J—— W—— who was in grievous pain both of body and mind. After a ſhort time ſpent in prayer, we left her. But her pain was gone: her ſoul being in full peace, and her body alſo ſo ſtrengthened, that ſhe immediately roſe, and the next day went abroad.

Saturday 21. I explained in the evening, the 33d chapter of Ezekiel: in applying which I was ſuddenly ſeized with ſuch a pain in my ſide that I could not ſpeak. I knew my remedy, and immediately kneeled down. In a moment the pain was gone: and the voice of the Lord cried aloud to the ſinners, *Why will ye die, O houſe of Iſrael!*

Monday 23. I viſited the ſick in Kingſwood: one of whom ſurprized me much. Her huſband died of the fever ſome days before. She was ſeized immediately after his death; then her eldeſt daughter; then another and another of her children, ſix of whom were now ſick round about her, without either phyſick, money, food, or any viſible means of procuring it. Who but a Chriſtian can at ſuch a time ſay from the heart, "*Bleſſed be the name of the Lord?*"

Finding all things now, both at Kingſwood and Briſtol, far more ſettled than I expected, I complied with my brother's requeſt, and ſetting out on Wedneſd. 25. the next day came to London.

Saturd. 21. Having heard much of Mr. Whiteſield's unkind behaviour, ſince his return from Georgia, I went to him to hear him ſpeak for himſelf, that I might know how to judge. I much approved of his plainneſs of ſpeech. He told me, "he and I preached two different goſpels, and therefore he not only would not join with, or give me the right hand of fellowſhip, but was reſolved publickly to preach againſt me and my brother, whereſoever he preached at all." Mr. Hall (who went with me) put him in mind, of the promiſe he had made but a few days before, That "whatever his private opinion was, he would never publickly preach againſt us." He ſaid, "That promiſe was only an effect of human weakneſs, and he was now of another mind."

Monday 30. I fixed an hour every day, for ſpeaking with each of the bands, that no diſorderly walker might remain among them, nor any of a careleſs or contentious ſpirit. And the hours from ten to two, on every day, but Saturday, I ſet apart for ſpeaking with any who ſhould deſire it.

Wedn.

Wedn. April 1. At his earneſt and repeated requeſt, I went to ſee one under ſentence of death in the new priſon. But the keeper told me, "Mr. Wilſon (the curate of the pariſh) had given charge I ſhould not ſpeak with him." I am clear from the blood of this man. Let Mr. Wilſom anſwer for it to God.

Sat. 4. I believed both love and juſtice required that I ſhould ſpeak my ſentiments freely to Mr. Wh——, concerning the letter he had publiſhed, ſaid to be *in anſwer to my ſermon on Free-grace.* The ſum of what I obſerved to him was this, 1. That it was quite imprudent to publiſh it at all, as being only the putting of weapons into their hands, who loved neither the one nor the other. 2. That if he was conſtrained to *bear his teſtimony* (as he termed it) againſt the error I was in, he might have done it by publiſhing a treatiſe on this head, without ever calling my name in queſtion: 3. That what he had publiſhed was a mere burleſque upon an anſwer, leaving four of my eight arguments untouched, and handling the other four in ſo *gentle* a manner, as if he was afraid they would burn his fingers: however, that 4. He had ſaid enough, of what was wholly foreign to the queſtion, to make an open (and probably, irreparable) breach, between him and me: ſeeing *for a treacherous wound, and for the bewraying of ſecrets, every friend will depart.*

Mond. 6. I had a long converſation with Peter Bohler. I marvel how I refrain from joining theſe men. I ſcarce ever ſee any of them but my heart burns within me. I long to be with them. And yet I am kept from them.

Tueſday 7. I dined with one who had been a profeſt atheiſt, for upwards of twenty years. But coming ſome months ſince to make ſport with the word of God, it cut him to the heart. And he could have no reſt day nor night, till the God whom he had denied ſpoke peace to his ſoul.

In the evening, having deſired all the bands to meet, I read over the names of the united ſociety; and marked thoſe who were of a doubtful character, that full enquiry might be made concerning them. On Thurſday, at the meeting of that ſociety I read over the names of theſe, and deſired to ſpeak with each of them the next day, as ſoon as they had opportunity. Many of them afterwards gave ſufficient proof, that they were ſeeking Chriſt in ſincerity. The reſt I determined to keep on trial, till the doubts concerning them were removed.

Tueſday 14. I was much concerned for one of our ſiſters, who having been but a few times with the *ſtill brethren*, was on a ſudden ſo much wiſer than her teachers, that I could neither underſtand her, nor ſhe me. Nor could I help being a little ſurprized at the profound indifference ſhe ſhewed, who a few days before *would have plucked*

plucked out her eyes, had it been poſſible, and given them to me.

Wedn. 15. I explained at Greyhound-lane, the latter part of the 4th chapter to the Epheſians. I was ſo weak in body, that I could hardly ſtand; but my ſpirit was much ſtrengthened.

I found myſelf growing ſenſibly weaker all Thurſday. So that on Friday 17. I could ſcarce get out of bed, and almoſt as ſoon as I was up, was conſtrained to lie down again. Nevertheleſs I made ſhift to drag myſelf on, in the evening, to Short's-Gardens. Having not without difficulty, got up the ſtairs, I read thoſe words, (though ſcarce intelligibly, for my voice too was almoſt gone) *Whom he did foreknow, he did alſo predeſtinate.* In a moment both my voice and ſtrength returned. And from that time for ſome weeks I found ſuch bodily ſtrength, as I had never done before, ſince my landing in America.

Monday 20. Being greatly concerned for thoſe who were toſt about with divers winds of doctrine, many of whom were again intangled in ſin, and carried away captive by Satan at his will: I beſought God, to ſhew me, where this would end, and opened my bible on theſe words, *And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil nor any thing that they had taken to them. David recovered all.*

Tueſday 21. I wrote to my brother, then at Briſtol, in the following words:

" As yet I dare in no wife join with the Moravians: 1. Becaufe their general fcheme is *myftical*, not *fcriptural*, refined in every point above what is written, immeafurably beyond the plain gofpel. 2. Becaufe there is darknefs and clofenefs in all their behaviour, and guile in almoft all their words; 3. Becaufe they not only do not practife, but utterly defpife and decry felf-denial and the daily crofs: 4. Becaufe they conform to the world, in wearing gold, and gay or coftly apparel. 5. Becaufe they are by no means zealous of good works, or at leaft only to their own people: for thefe reafons (chiefly) I will rather, God being my helper, ftand quite alone than join with them: I mean, till I have full affurance, that they are better acquainted with *the truth as it is Jefus*."

Friday, May 1. I was with one who told me, " She had been hitherto taught of man; but now fhe was taught of God only." She added, " That God had told her, not to partake of the *Lord's fupper* any more; fince fhe fed upon Chrift continually." O who is fecure from Satan transforming himfelf into an angel of light!

In the evening I went to a little love-feaft which Peter Bohler made for thofe ten, who joined together on this day three years, *to confefs our faults one to another*. Seven of us were prefent; one being fick, and two unwilling to come. Surely the time will return, when there fhall be again,

" Union

" Union of mind, as in us all one ſoul!"

Sat. 2. I had a converſation of ſeveral hours with P. Bohler and Mr. Spangenberg. Our ſubject was, a new creature: Mr. Spangenberg's account of which was this:

" The moment we are juſtified, *a new creature*, is put into us. This is otherwiſe termed, *the new man*.

" But notwithſtanding, the *old creature* or the *old man*, remains in us till the day of our death.

" And in this *old man* there remains an *old heart*, corrupt and abominable. For inward corruption remains in the ſoul, as long as the ſoul remains in the body."

" But the *heart* which is in the *new man* is *clean*. And the *new man* is ſtronger than the *old*; ſo that though corruption continually *ſtrives*, yet while we look to Chriſt, it cannot *prevail*.

I aſked him, " Is there ſtill an *old man* in you?" He ſaid, " Yes, and will be as long as I live." I ſaid, " Is there then corruption in your heart?" He replied, " In the heart of my *old man* there is: but not in the heart of my *new man*." I aſked, " Does the experience of your brethren agree with your's?" He anſwered, " I know what I have now ſpoken is the experience of all the brethren and ſiſters throughout our church."

A few of our brethren and ſiſters ſitting by, then ſpoke what *they* experienced. He told

them, (with great emotion, his hand trembling much) " You all deceive your own ſouls. There is no higher ſtate than that I have deſcribed. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away, till our bodies are in the duſt."

Was there inward corruption in our Lord? Or, cannot the ſervant be *as* his maſter?

Sund. 3. I gave the ſcriptural accouut of one who is in Chriſt *a new creature*, from whom *old things are paſſed away*, and in whom *all things are become new*. In the afternoon, I explained at Marybone-Fields, to a vaſt multitude of people, *He hath ſhewed thee, O man, what is good. And what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* The devil's children fought valiantly for their maſter, that his kingdom ſhould not be deſtroyed. And many ſtones fell on my right hand and on my left. But when I began to examine them cloſely, what reward they were to have for their labour? They vaniſhed away like ſmoke.

Wedneſ. 6. Was a day on which we agreed to meet for prayer and humbling our ſouls before God, if haply he might ſhew us his will concerning our re-union with our brethren of Fetter-Lane. And to this intent all the men and women bands met, at one in the afternoon.

Nor

Nor did our Lord caſt out our prayer, or leave himſelf without witneſs among us. But it was clear to all, even thoſe who were before the moſt eagerly deſirous of it, that the time was not come. 1. Becauſe they had not given up their moſt eſſentially erroneous doctrines; and 2. Becauſe many of us had found ſo much guile in their words, that we could ſcarce tell, what they really held, and what not?

Thurſ. 7. I reminded the *united ſociety*, that many of our brethren and ſiſters, had not needful food; many were deſtitute of convenient cloathing; many were out of buſineſs, and that without their own fault; and many ſick and ready to periſh: that I had done what in me lay to feed the hungry. to cloath the naked, to employ the poor, and to viſit the ſick: but was not alone ſufficient for theſe things; and therefore deſired all whoſe hearts were as my heart,

1. To bring what cloaths each could ſpare, to be diſtributed among thoſe that wanted moſt.

2. To give weekly a penny, or what they could afford, for the relief of the poor and ſick:

"My deſign (I told them) is to employ for the preſent all the women who are out of buſineſs, and deſire it, in knitting."

"To theſe we will firſt give the common price for what work they do, and then add, according as they need.

"Twelve perſons are appointed to inſpect

theſe, and to viſit and provide things needful for the ſick.

"Each of theſe is to viſit all the ſick within their diſtrict, every other day: and to meet on Tueſday evening, to give an account of what they have done, and conſult what can be done farther."

This week the Lord of the harveſt began to put in his ſickle among us. On Tueſday our brother Price, our ſiſter Bowes on Wedneſday, to-day our ſiſter Hawthorn died. They all went in full and certain hope to him whom their ſoul loved.

Frid. 8. I found myſelf much out of order. However I made ſhift to preach in the evening. But on Saturday my bodily ſtrength quite failed, ſo that for ſeveral hours I could ſcarce lift up my head. Sund. 10. I was obliged to lie down moſt part of the day, being eaſy only in that poſture. Yet in the evening my weakneſs was ſuſpended, while I was calling ſinners to repentance. But at our love-feaſt which followed, beſide the pain in my back and head, and the fever which ſtill continued upon me, juſt as I began to pray, I was ſeized with ſuch a cough, that I could hardly ſpeak. At the ſame time came ſtrongly into my mind, *Theſe ſigns ſhall follow them that believe.*—I called on Jeſus aloud, to *increaſe my faith*, and to *confirm the word of his grace.* While I was ſpeaking, my pain vaniſhed away. The fever left me. My bodily

bodily ſtrength returned. And for many weeks I felt neither weakneſs nor pain. *Unto thee, O Lord, do I give thanks.*

Thurſ. 14. Hearing that one was in a high fever, of whom I had for ſome time ſtood in doubt, I went to her, and aſked, "How ſhe did?" She replied, "I am very ill—but I am very well. O I am happy, happy, happy; for my ſpirit continually rejoices in God *my* Saviour. All the angels in heaven rejoice in my Saviour. And I rejoice with them, for I am united to Jeſus."

She added, "How the angels rejoice over an heir of ſalvation! How they now rejoice over *me!* And I am partaker of their joy. O my Saviour, how happy am I in thee!"

Frid. 15. I called again. She was ſaying as I came in, "My beloved is mine. And he hath cleanſed me from all ſin. O how far is the heaven above the earth! So far hath he ſet my ſins from me. O how did he rejoice, when *he was heard in that he feared?* He *was* heard, and he gained a poſſibility of ſalvation for me and all mankind. It is finiſhed. His grace is free for all. I am a witneſs. I was the chief of ſinners, a backſliding ſinner, a ſinner againſt light and love. But I am waſhed. I am cleanſed."

I aſked, "Do you expect to die now?" She ſaid, "It is not ſhewn me that I ſhall. But life or death is all one to me. I ſhall not change my company. Yet I ſhall more abundantly rejoice, when we ſtand before the Lord; you

and

and I, and all the other children which he hath given you."

In the evening I called upon her again, and found her weaker, and her ſpeech much altered. I aſked her, "Do you *now* believe? Do not you find your ſoul in temptation? She anſwered, ſmiling and looking up, "There is the Lamb. And where he is, what is temptation? I have no darkneſs, no cloud. The enemy may come. But he hath no part in me." I ſaid, "But does not your ſickneſs hinder you?" She replied, "Nothing hinders *me*. It is the Spirit of my Father that worketh in me. And nothing hinders that Spirit. My body indeed is weak and in pain. But my ſoul is all joy and praiſe."

Saturday 16. I mentioned this to Peter Bohler. But he told me, "There is no ſuch ſtate on earth. Sin *will* and *muſt* always remain in the ſoul. The *old man* will remain till death. The *old nature* is like an *old tooth*. You may break off one bit, and another and another. But you can never get it all away. The ſtump of it will ſtay as long as you live; and ſometimes will *ache* too."

Mond. 18. At the preſſing inſtance of my brother I left London, and the next evening met him at Briſtol. I was a little ſurprized when I came into the room, juſt after he had ended his ſermon. Some wept aloud. Some clapped their hands; ſome ſhouted, and the reſt ſang praiſe; with

with whom (having ſoon recovered themſelves the whole congregation joined. So (I truſt) if ever God were pleaſed, that we ſhould ſuffer for the truth's ſake, all other ſounds would ſoon be ſwallowed up, in the voice of praiſe and thankſgiving.

Wedneſday 20. I ſpent moſt of the morning in ſpeaking with the new members of the ſociety. In the afternoon I ſaw the ſick; but not one in fear, neither repining againſt God.

Thurſ. 21. In the evening I publiſhed the great decree of God, eternal, unchangeable, (ſo miſerably miſunderſtood and miſrepreſented by vain men that would be wiſe) *He that believeth ſhall be ſaved; he that believeth not ſhall be damned.*

Sat. 23. At a meeting of the ſtewards of the ſociety (who receive and expend what is contributed weekly) it was found needful to retrench the expences, the contributions not anſwering thereto. And it was accordingly agreed, to diſcharge two of the ſchool-maſters at Briſtol; the preſent fund being barely ſufficient, to keep two maſters and a miſtreſs here, and one maſter and a miſtreſs at Kingſwood.

Mond 25. Having ſettled all the buſineſs on which I came, I ſet out early, and on Tueſday called at Windſor. I found here alſo a few, who have peace with God, and are full of love both to him and to one another. In the evening I preached

preached at the Foundery, on *Stand ſtill and ſee the ſalvation of the Lord.*

Frid. 29. I ſpent an hour with poor Mr. M———e. His uſual frown was vaniſhed away. His look was clear, open and compoſed. He liſtned to the word of reconciliation with all poſſible marks of deep attention, though he was too weak to ſpeak. Before I went, we commended him to the grace of God, in confidence that our prayer was heard: to whom at two in the morning he reſigned his ſpirit, without any ſigh or groan.

Tueſ. June 2. I ſpoke plainly to Mr. Piers, who told me he had been much ſhaken by the *ſtill brethren.* But the ſnare is broken: I left him rejoicing in hope, and praiſing God for the conſolation.

Thurſday 4. I exhorted a crowded congregation, *Not to receive the grace of God in vain.* The ſame exhortation I inforced on the ſociety (about nine hundred perſons:) and by their fruits it doth appear that they begin to love one another, *not in word* only, *but in deed and in truth.*

Frid. 5. Hearing that a deaf and dumb man near Marienborn, had procured a remarkable letter to be wrote into England, I aſked James Hutton, if he knew of that letter? And what the purport of it was? He anſwered, "Yes: he had read the letter: but had *quite forgot what it was about.*" I then aſked Mr. V———, who replied,

"The

"The letter was ſhort; but he *did not remember* the purport of it."

Sund. 7. I preached in Charles'-ſquare, on *The hour is come, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* A violent ſtorm began about the middle of the ſermon. But theſe things move not thoſe who ſeek the Lord. So much the more was his power preſent to heal; inſomuch that many of our hearts danced for joy, praiſing *the glorious God that maketh the thunder.*

Monday 8. I ſet out from Enfield-Chace for Leiceſterſhire. In the evening we came to Northampton: and the next afternoon to Mr. Ellis's at Markfield, five or ſix miles beyond Leiceſter.

* For theſe two days, I had made an experiment, which I had been ſo often and earneſtly preſt to do: "Speaking to none concerning the things of God, unleſs *my heart was free* to it." And what was the event? Why, 1. That I ſpoke to none at all for fourſcore miles together: no, not even to him that travelled with me in the chaiſe, unleſs a few words at firſt ſetting out: 2. That I had *no croſs* either to bear or to take up, and commonly in an hour or two fell faſt aſleep: 3. That I had much reſpect ſhewn me, wherever I came, every one behaving to me, as to a *civil, good-natured gentleman.* O how pleaſing is all this to fleſh and blood! Need

ye

ye *compaſs ſea and land*, to make proſelytes to this!

Wedneſ. 10. I preached in the morning, on, *The inward kingdom of God.* And many, I truſt, found, they were Heathens in heart, and Chriſtians in name only.

In the afternoon we came to J—— C——n's, about ten miles beyond Markfield, a plain, open-hearted man, deſirous to know and do the will of God. I was a little ſurprized at what he ſaid. "A few months ſince there was a great awakening all round us. But ſince Mr. S——— came, three parts in four are fallen as faſt aſleep as ever." I ſpoke to him, of drawing people from the church, and adviſing them to leave off prayer. He ſaid, "There was no church of England left; and that there was no ſcripture for family-prayer, nor for praying in private at any other particular times; which a believer need not do." I aſked, "What our Saviour then meant by ſaying, *Enter into thy cloſet and pray?*" He ſaid, "O! that means, enter into the cloſet of your heart."

Between five and ſix we came to Ogbrook, where Mr. S———n then was. I aſked Mr. Greaves, what doctrine he taught here? He ſaid, "The ſum of all is this, "If you will believe, be *ſtill.* Do not pretend to *do good* (which you can't do, till you believe) and leave off what you call the *means of grace*, ſuch as prayer and running to church and ſacrament."

About

About eight Mr. Greaves offering me the uſe of his church; I explained the true goſpel-ſtillneſs: and in the morning, Thurſ. 11, to a large congregation, *By grace ye are ſaved through faith.*

* In the afternoon we went on to Nottingham, where Mr. Howe received us gladly. At eight the ſociety met, as uſual. I could not but obſerve, 1. That the room was not half full, which uſed till very lately to be crowded within and without. 2. That not one perſon who came in, uſed any prayer at all; but every one immediately ſat down, and began either talking to his neighbour, or looking about to ſee who was there. 3. That when I began to pray, there appeared a general ſurprize, none once offering to kneel down, and thoſe who ſtood, chuſing the moſt eaſy indolent poſture which they conveniently could. I afterward looked for one of our hymn books upon the deſk (which I knew Mr. Howe had brought from London) but both that and the bible were vaniſhed away. And in the room lay, the Moravian hymns and the Count's ſermons.

I expounded (but with a heavy heart) *Believe in the Lord Jeſus, and thou ſhalt be ſaved:* and the next morning deſcribed (if haply ſome of the ſecure ones might awake from the ſleep of death) the fruits of true faith, *righteouſneſs, and peace, and joy in the Holy Ghoſt.*

In the evening we came to Markfield again, where

where the church was quite full, while I explained, *All we like ſheep have gone aſtray, and God hath laid on him the iniquity of us all.*

Sat. 13. In the morning I preached on thoſe words, *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs.* We then ſet out for Melbourn, where finding the houſe too ſmall to contain thoſe who were come together, I ſtood under a large tree and declared *him* whom *God hath exalted to be a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins.*

Thence I went to Hemmington; where alſo the houſe not being large enough to contain the people, they ſtood about the door and at both the windows, while I ſhewed, *What* we muſt *do to be ſaved.*

One of our company ſeemed a little offended when I had done, at "a vile fellow, notorious all over the country, for curſing, ſwearing and drunkenneſs, though he was now grey-headed, being near fourſcore years of age." He came to me, and catching me hold by the hands, ſaid, "Whether thou art a good, or a bad man, I know not. But I know the words thou ſpeakeſt are good. I never heard the like in all my life. O that God would ſet them home upon *my* poor ſoul!"

ſoul!" He then burſt into tears, ſo that he could ſpeak no more.

Sund. 14. I rode to Nottingham again, and at eight preached at the market-place, to an immenſe multitude of people, on *The dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* I ſaw only one or two who behaved lightly, whom I immediately ſpoke to, and they ſtood reproved. Yet ſoon after, a man behind me began a loud to contradict and blaſpheme. But upon my turning to him, he ſtep'd behind a pillar, and in a few minutes diſappeared.

In the afternoon we returned to Markfield. The church was ſo exceſſive hot, being crowded in every corner, that I could not without difficulty read the evening ſervice. Being afterwards informed, that abundance of people were ſtill without, who could not poſſibly get into the church, I went out to them, and explained that great promiſe of our Lord, *I will heal their backſlidings; I will love them freely.* In the evening I expounded in the church, on her who *loved much, becauſe ſhe had much forgiven.*

* Mond. 15. I ſet out for London; and read over in the way, that celebrated book, Martin Luther's Comment on the Epiſtle to the Galatians. I was utterly aſhamed. How have I eſteemed this book, only becauſe I heard it ſo commended

by

by others! Or, at beſt, becauſe I had read ſome excellent ſentences, occaſionally quoted from it? But what ſhall I ſay, now I judge for myſelf? Now I ſee with my own eyes? Why, not only, that the author makes nothing out, clears up not one conſiderable difficulty; that he is quite ſhallow in his remarks on many paſſages, and muddy and confuſed almoſt on all: but that he is deeply tinctured with *myſticiſm* throughout, and hence often dangerouſly wrong. To inſtance only in one or two points. How does he (almoſt in the words of Tauler) decry *reaſon*, right or wrong, as an irreconcileable enemy to the goſpel of Chriſt? Whereas, what is *reaſon* (the faculty ſo called) but the power of apprehending, judging and diſcourſing? Which power is no more to be condemned in the groſs, than ſeeing, hearing or feeling. Again, how blaſphemouſly does he ſpeak of good works and of the law of God? Conſtantly coupling the law with ſin, death, hell or the devil! And teaching, that *Chriſt delivers us from* them all alike. Whereas it can no more be proved by ſcripture, that *Chriſt delivers us from the law of God*, than that he delivers us *from holineſs* or *from heaven*. Here (I apprehend) is the real ſpring of the grand error of the Moravians. They follow Luther, for better for worſe. Hence their, "No works, no law, no commandments." But who art thou that *ſpeakeſt evil of the law, and judgeſt the law?*

Tueſ.

Tuef. 16. In the evening I came to London, and preached on thofe words. (Gal. v. 6.) *In Chrift Jefus neither circumcifion availeth any thing, nor uncircumcifion, but faith which worketh by love.* After reading Luther's miferable comment upon the text, I thought it my bounden duty openly to warn the congregation againft that dangerous treatife, and to retract whatever recommendation I might ignorantly have given of it.

Wedn. 17. I fet out, and rode flowly toward Oxford. But before I came to Wycombe my horfe tired. There I hired another, which tired alfo before I came to Tetfworth. I hired a third here, and reached Oxford in the evening.

Thurf. 18. I enquired concerning the exercifes previous to the degree of *batchelor in divinity*, and advifed with Mr. Gambold concerning the fubject of my fermon before the univerfity. But he feemed to think it of no moment: "For (faid he) all here are fo prejudiced, that they will mind nothing you fay." I know not that. However I am to deliver my own foul, whether they will hear, or whether they will forbear.

I found a great change among the poor people here. Out of twenty-five or thirty weekly communicants, only two were left. Not one continued to attend the daily prayers of the church. And thofe few that were once united together, were now torn afunder and fcattered abroad.

Mond.

Mond. 22. The words on which my book opened at the ſocicty in the evening, were theſe : *Ye have forſaken my ordinances, and have not kept them. Return unto me, and I will return unto you, ſaith the Lord of hoſts.*——*Your words have been ſtout againſt me, ſaith the Lord. But ye ſay, wherein have we ſpoken againſt thee? Ye have ſaid, It is vain, that we worſhip God? And what profit is it, that we keep his ordinances?* Mal. iii.

Wedneſ. 24. I read over, and partly tranſcribed, biſhop Bull's *Harmonia Apoſtolica.* The poſition with which he ſets out is this, " That *all good works,* and *not faith alone,* are the neceſſarily previous *condition of juſtification,*" or the forgiveneſs of our ſins. But in the middle of the treatiſe he aſſerts, " That *faith alone is the condition of juſtification*;" " For *faith,* ſays he, referred to juſtification, *means all* inward and outward *good works.*" In the latter end he affirms, " That there are *two juſtifications:* and that *only inward good works* neceſſarily precede the *former,* but both *inward and outward,* the *latter.*"

Sat. 27. I rode to London, and inforced in the evening, that ſolemn declaration of the great apoſtle, *Do we then make void the law through faith? God forbid. Yea we eſtabliſh the law.*

Sund. 28. I ſhewed in the morning at large, *Where the Spirit of the Lord is, there is liberty*; liberty from ſin; liberty to be, to do, and to ſuffer, according to the written word. At five I preached

preached at Charles's-ſquare, to the largeſt congregation, that, I believe, was ever ſeen there, on *Almoſt thou perſwadeſt me to be a Chriſtian.* As ſoon as I had done, I quite loſt my voice. But it was immediately reſtored, when I came to our little flock, with the bleſſing of the goſpel of peace: and I ſpent an hour and half in exhortation and prayer, without any hoarſeneſs, faintneſs or wearineſs.

Mond. 29. I preached in the morning on, *Ye are ſaved through faith.* In the afternoon I expounded at Windſor, the ſtory of the phariſee and publican. I ſpent the evening at Wycombe, and the next morning, Tueſ. 30, returned to Oxford.

Thurſd. July 2. I met Mr. Gambold again; who honeſtly told me, "He was *aſhamed* of my company, and *therefore* muſt be excuſed from going to the ſociety with me." This is plain dealing at leaſt!

Sat. 4. I had much talk with Mr. V——, who allowed, 1. That *there are many* (not one only) *commands* of God, both to believers and unbelievers: and, 2. That the *Lord's-ſupper*, the ſcripture, and both public and private prayer, are God's ordinary *means* of conveying *grace* to man. But what will this private confeſſion avail, ſo long as the quite contrary is ſtill declared in thoſe *ſixteen diſcourſes*, publiſhed to all the world, and never yet either corrected or retracted?

Mond. 6. Looking for a book in our college library, I took down, by miſtake, the works of Epiſcopius; which opening on an account of the Synod of Dort, I believed it might be uſeful to read it through. But what a ſcene is here diſcloſed? What a pity it is, that the *holy Synod of* Trent, and that of Dort did not ſit at the ſame time! Nearly allied as they were, not only as to the *purity of doctrine*, which each of them eſtabliſhed, but alſo as to the *ſpirit* wherewith they acted! If the latter did not exceed.

* Thur. 9. Being in the Bodleian library, I light on Mr. Calvin's account of the caſe of Michael Servetus; ſeveral of whoſe letters he occaſionally inſerts: wherein Servetus often declares in terms, "I believe the Father is God, the Son is God, and the Holy Ghoſt is God." Mr. Calvin, however, paints him ſuch a monſter, as never was, an Arian, a blaſphemer, and what not? Beſides, ſtrewing over him his flowers of *dog*, *devil*, *ſwine*, and ſo on: which are the uſual appellations he gives to his opponents. But ſtill he utterly denies his being the cauſe of Servetus's death. "No, ſays he: I *only adviſed* "our magiſtrates, as having a right to reſtrain "heretics by the ſword, to ſeize upon and try "that arch-heretic. But after he was condemned, *I ſaid not one word about his execution!*"

Friday 10. I rode to London, and preached at Short's Gardens, on *The name of Jeſus Chriſt of Nazareth*. Sunday 12. While I was ſhewing

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at Charles's Square, what it is, *To do juſtly, to love mercy, and to walk humbly with our God*, a great ſhout began. Many of the rabble had brought an ox, which they were vehemently labouring to drive in among the people. But their labour was in vain, for in ſpite of them all, he ran round and round, one way and the other, and at length broke through the midſt of them clear away, leaving us calmly rejoicing and praiſing God.

Monday 13. I returned to Oxford, and on Wedneſday rode to Briſtol. My brother, I found, was, already gone to Wales. So that I came juſt in ſeaſon; and that indeed, on another account alſo; for a ſpirit of enthuſiaſm was breaking in upon many, who charged their own *imaginations* on the *will of God*, and that not *written*, but *impreſt on their hearts*. If theſe *impreſſions* be received as the rule of action, inſtead of the *written word*, I know nothing ſo wicked or abſurd, but we may fall into, and that without remedy.

Friday 17. The ſchool at Kingſwood was throughly filled between eight and nine in the evening. I ſhewed them from the example of *the Corinthians*, what need we have to bear one with another, ſeeing we are not to expect *many fathers in Chriſt*, no, nor young men among us, as yet. We then poured out our ſouls in prayer and praiſe, and our Lord did not hide his face from us.

Sunday 19. After preaching twice at Briſtol, and twice at Kingſwood, I earneſtly exhorted the ſociety, to continue in the faith, *enduring hardſhip, as good ſoldiers of Jeſus Chriſt.* On Monday (my brother being now returned from Wales) I rode back to Oxford.

Wedn. 22. At the repeated inſtance of ſome that were there, I went over to Abingdon. I preached on, *What muſt I do to be ſaved?* Both the yard and houſe were full. But ſo ſtupid, ſenſeleſs a people, both in a ſpiritual and natural ſenſe, I ſcarce ever ſaw before. Yet God is able, of *theſe ſtones, to raiſe up children to Abraham.*

Friday 24. Several of our friends from London, and ſome from Kingſwood and Briſtol came to Oxford. Alas! How long ſhall they *come from the Eaſt and from the Weſt, and ſit down in the kingdom of God*, while the children of the kingdom will not come in, but remain in utter darkneſs.

Saturday, July 25. It being my turn (which comes, about once in three years) I preached at St. Mary's before the univerſity. The harveſt truly is plenteous. So numerous a congregation (from whatever motives they came) I have ſeldom ſeen at Oxford. My text was, the confeſſion of poor Agrippa, *Almoſt thou perſwadeſt me to be a Chriſtian.* I have *caſt my bread upon the waters.* Let me *find it again after many days!*

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In the afternoon I ſet out (having no time to ſpare) and on Sunday 26, preached at the Foundery on the *Liberty* we have *to enter into the holieſt by the blood of Jeſus.*

Monday 27. Finding notice had been given, that I would preach in the evening at Hackney, I went thither and openly declared thoſe glad tidings, *By grace ye are ſaved through faith.* Many, we heard, had threatened terrible things. But no man opened his mouth. Perceive ye not yet, that *greater is he that is in us, than he that is in the world?*

Tueſ. 28. I viſited one that was going heavily and in fear through the valley of the ſhadow of death. But God heard the prayer, and ſoon lifted up the light of his countenance upon her. So that ſhe immediately broke out into thankſgiving, and the next day quietly fell aſleep.

Frid. 31. Hearing that one of our ſiſters (Jane Muncy) was ill, I went to ſee her. She was one of the firſt women-bands at Fetter-lane: and when the controverſy concerning the *means of grace* began, ſtood in the gap, and contended earneſtly for the ordinances once delivered to the ſaints. When ſoon after it was ordered, "That the unmarried men and women ſhould have no converſation with each other," ſhe again withſtood to the face thoſe who were *teaching for doctrines the commandments of men.* Nor could all the ſophiſtry of thoſe who are, without controverſy, of all men living the wiſeſt in their

generation, induce her either to deny the faith she had received, or to use less plainness of speech, or to be less zealous in recommending, and careful in practising good works. Insomuch that many times, when she had been employed in the labour of love till eight or nine in the evening, she then sat down and wrought with her hands till twelve or one in the morning: not that she wanted any thing herself, but that she might have to give to others for necessary uses.

* From the time that she was made leader of one or two bands, she was more eminently a pattern to the flock: in self-denial of every kind, in openness of behaviour, in simplicity and godly sincerity, in stedfast faith, in constant attendance on all the public and all the private ordinances of God. And as she had *laboured* more than they all, so God now called her forth to suffer. She was seized at first with a violent fever, in the beginning of which they removed her to another house. Here she had work to do which she knew not of. The master of the house was one who cared for none of these things. But he observed her, and was convinced. So that he then began to understand and lay to heart, the things that bring a man peace at the last.

* In a few days the fever abated, or settled, as it seemed, into an inward imposthum: so that she could not breathe without violent pain, which increased day and night. When I came

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in, ſhe ſtretched out her hand and ſaid, "Art thou come, thou bleſſed of the Lord? Praiſed be the name of my Lord for this." I aſked, "Do you faint, now you are chaſtened of him?" She ſaid, "O no, no, no. I faint not. I murmur not. I rejoice evermore." I ſaid, "But can you in every thing give thanks?" She replied, "Yes, I do, I do." I ſaid, "God will make all your bed in your ſickneſs." She cried out, "He does, he does. I have nothing to deſire. He is ever with me, and I have nothing to do but to praiſe him."

*In the ſame ſtate of mind, though weaker and weaker in body, ſhe continued till Tueſday following: when ſeveral of thoſe who had been in her band being preſent, ſhe fixed her eyes upon them, and fell into a kind of agonizing prayer, "That God would keep them from the evil one." But in the afternoon when I came, ſhe was quite calm again, and all her words were prayer and praiſe. The ſame ſpirit ſhe breathed, when Mr. Maxfield called the next day. And ſoon after he went, ſhe ſlept in peace.—— *A mother in Iſrael* haſt thou been, and *thy works ſhall praiſe thee in the gates!*

Sat. Aug. 1. I had a long converſation with Mr. Ingham. We both agreed, 1. That none ſhall finally be ſaved, who have not, as they had opportunity, done all good works; and 2. That if a juſtified perſon does not do good, as he has opportunity, he will loſe the grace he has received,

and if he *repent* not *and do the former works*, will perish eternally. But with regard to the unjustified, (if I understand him) we wholly disagreed. He believed, it is not the will of God, that they should wait for faith *in doing good*. I believe, this is the will of God, and that they will never find him, unless they seek him in this way.

Sunday 2. I went, after having been long importuned by Dr. Deleznot, to the chappel, in Great Hermitage-street, Wapping. Mr. Meriton, (a clergyman from the Isle of Man) read prayers. I then preached on these words in the former lesson, *Seest thou how Ahab humbleth himself? Because he hath humbled himself, I will not bring this evil in his days*: and took occasion thence to exhort all unbelievers, to use the grace God had already given them, and in keeping his law, according to the power they now had, to wait for the faith of the gospel.

Frid. 7. The body of our sister Muncy being brought to Short's-Gardens, I preached on those words, *Write! From henceforth blessed are the dead which die in the Lord. Even so, saith the Spirit; for they rest from their labours; and their works do follow them.* From thence we went with it to the grave, in St. Giles's church-yard, where I performed the last office, in the presence of such an innumerable multitude of people as I never saw gathered together before. O what a sight it will be when God saith to the grave, "Give back!"

And

And all the dead, ſmall and great, ſhall ſtand before him!

Wedneſ. 12. I viſited one whom God is purifying in the fire, in anſwer to the prayers of his wife, whom he was juſt going to beat (which he frequently did) when God ſmote him in a moment, ſo that his hand dropped, and he fell down upon the ground, having no more ſtrength than a new-born child. He has been confined to his bed ever ſince; but rejoices in hope of the glory of God.

Frid. 14. Calling on a perſon near Groſvenor-ſquare, I found there was but too much reaſon here, for crying out of the increaſe of Popery, many converts to it being continually made, by the gentleman who preaches in Swallow-ſtreet, three days in every week. Now, why do not the champions, who are continually crying out, "Popery, Popery," in Moorfields, come hither, that they may not always be fighting, *as one that beateth the air?* Plainly, becauſe they have no mind to fight at all; but to ſhew their valour without an opponent. And they well know, they may defy Popery at the Foundery, without any danger of contradiction.

Wedneſ. 19. The ſcripture which came in turn to be expounded, was the 9th chapter to the Romans. I was then conſtrained to ſpeak an hour longer than uſual, and am perſuaded moſt, if not all who were preſent, ſaw that this chapter

has no more to do with perſonal, irreſpective predeſtination, than the 9th of Geneſis.

Thurſ. 20. A clergyman having ſent me word, that if I would preach in the evening on the text he named, he would come to hear me, I preached on that text, Matt. vii. 26. And ſtrongly enforced the caution of our Lord, to *beware of falſe prophets, i. e.* all preachers, who do not ſpeak as the oracles of God.

Tueſ. 25. I explained at Chelſea, the nature and neceſſity of the new birth. One (who, I afterwards heard, was a diſſenting teacher) aſked me when I had done, *Quid eſt tibi nomen?* And on my not anſwering, turned in triumph to his companions, and ſaid, "Ay, I told you, he did not underſtand Latin!"

Wedneſ. 26. I was informed of a remarkable converſation, at which one of our ſifters was preſent a day or two before: wherein a gentleman was aſſuring his friends, "That he himſelf was in Charles's-ſquare, when a perſon told Mr. Weſley to his face, that he (Mr. Weſley) had paid twenty pounds already, on being convicted for ſelling Geneva, and that he now kept two Popiſh prieſts in his houſe." This gave occaſion to another to mention what he had himſelf heard, at an eminent diſſenting teacher's, viz. "That it was beyond diſpute, Mr. Weſley had large remittances from Spain, in order to make a party among the poor: and that as ſoon as the Spaniards

ards landed, he was to join them with twenty thousand men."

Mond. 31. I began my course of preaching on the common-prayer. Tues. Sept. 1. I read over Mr. Whitefield's account of God's dealings with his soul. Great part of this I know to be true. *O let not mercy and truth forsake thee! Bind them about thy neck! Write them upon the table of thy heart!*

Thursday 3. James Hutton having sent me word, that Count Zinzendorf would meet me at three in the afternoon, I went at that time to Gray's Inn Walks. The most material part of our conversation, (which I dare not conceal) was as follows:

Z. Cur Religionem tuam mutasti?

W. Nescio me Religionem meam mutasse. Cur id sentis? Quis hoc tibi retulit?

Z. Plane tu. Id ex epistola tua ad nos video. Ibi, Religione, quam apud nos professus es, relicta, novam profiteris.

W. Qui sic? Non intelligo.

Z. Imo, istic dicis, vere Christianos non esse miseros peccatores. Falsissimum. * Optimi hominum ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitus impostores sunt, vel Diabolice seducti. Nostros fratres meliora docentes impugnasti. Et pacem volentibus, eam denegasti.

W. Nondum intelligo quid velis.

Z. Ego, cum ex Georgia ad me ſcripſiſti, te dilexi plurimum. Tum corde ſimplicemte agnovi. Iterum ſcripſiſti. Agnovi corde ſimplicem, ſed turbatis ideis. Ad nos veniſti. Ideæ tuæ tum magis turbatæ erant & confuſæ. In Angliam rediiſti. Aliquandiu poſt, audivi fraſtres noſtros tecum pugnare. Spangenbergium miſi ad pacem inter vos conciliandam. Scripſit mihi, Fratres tibi injuriam intuliſſe. Reſcripſi, ne pergerent, ſed & veniam a te peterent. Spangenberg ſcripſit iterum, eos petiiſſe: ſed te, gloriari de iis, pacem nolle. Jam adveniens, idem audio.

* W. Res in eo cardine minime vertitur. Fratres tui (verum hoc) me male tractarunt. Poſtea veniam petierunt. Reſpondi, id ſupervacaneum; me nunquam iis, ſuccenſuiſſe: ſed vereri, 1. Ne falſa docerent, 2. Ne prave viverent.

Iſta unica, eſt, & fuit, inter nos quæſtio.

Z. Apertius loquaris.

W. Veritus ſum, ne falſa docerent, 1. De fine fidei noſtræ (in hac vita) ſcil. Chriſtiana perfectione, 2. De Mediis gratiæ, ſic ab Eccleſia noſtra dictis.

* Z. Nullam inhærentem Perfectionem in hac vita agnoſco. Eſt hic Error Errorum. Eum per totum orbem igne & gladio perſequor, conculco, ad internecionem do. Chriſtus eſt ſola Perfectio noſtra. Qui Perfectionem inhærentem ſequitur, Chriſtum denegat.

W. Ego

W. Ego vero credo, Spiritum Christi operari Perfectionem in vere Christianis.

Z. Nullimode. Omnis noſtra Perfectio eſt in Chriſto. Omnis Chriſtiana Perfectio eſt, Fides in ſanguine Chriſti. Eſt tota Chriſtiana Perfectio, imputata, non inhærens. Perfecti ſumus in Chriſto, in nobiſmet nunquam perfecti.

W. Pugnamus, opinor, de verbis. Nonne omnis vere credens Sanctus eſt?

Z. Maxime. Sed Sanctus in Chriſto, non in ſe.

W. Sed, nonne ſancte vivit?

Z. Imo, ſancte in omnibus vivit.

W. Nonne, & Cor ſanctum habet?

Z. Certiſſime.

W. Nonne, ex conſequenti, ſanctus eſt *in ſe?*

Z. Non, non. In Chriſto tantum: Non ſanctus *in ſe*. Nullam omnino habet Sanctitatem *in ſe*.

W. Nonne habet in corde ſuo amorem DEI & Proximi, quin & totam Imaginem DEI?

Z. Habet. Sed hæc ſunt Sanctitas legalis, non Evangelica. Sanctitas Evangelica eſt Fides.

* W. Omnino lis eſt de verbis. Concedis, credentis Cor totum eſſe ſanctum & vitam totam: Eum amare Deum toto corde, eique ſervire totis viribus. Nihil ultra peto. Nil aliud volo per Perfectio vel Sanctitas Chriſtiana.

Z. Sed hæc non eſt Sanctitas ejus. Non magis ſanctus

ſanctus eſt, ſi magis amat, neque minus ſanctus, ſi minus amat.

W. Quid? Nonne credens, dum creſcit in amore, creſcit pariter in Sanctitate?

* Z. Nequaquam. Eo momento quo juſtificatur, ſanctificatur penitus. Exin, neque magis ſanctus eſt, neque minus ſanctus, ad mortem uſque.

W. Nonne igitur Pater in Chriſto ſanctior eſt Infante recens nato!

Z. Non. Sanctificatio totalis ac Juſtificatio in eodem ſunt inſtanti; & neutra recipit magis aut minus.

W. Nonne vero credens creſcit indies amore DEI? Num perfectus eſt amore ſimulac juſtificatur?

Z. Eſt. Non unquam creſcit in amore DEI. Totaliter amat eo momento, ſicut totaliter ſanctificatur.

W. Quid itaque vult Apoſtolus Paulus, per *Renovamur de die in diem?*

Z. Dicam. Plumbum ſi in aurum mutetur, eſt aurum primo die & ſecunda & tertio. Et ſic renovatur de die in diem. Sed nunquam eſt magis aurum, quam primo die.

W. Putavi, Creſcendum eſſe in Gratia!

* Z. Certe. Sed non in Sanctitate. Simulac juſtificatur quis, Pater, Filius & Spiritus ſanctus habitant in ipſius Corde. Et cor ejus eo momento æque purum eſt ac unquam erit. Infans in Chriſto

ſto tam purus corde eſt quam Pater in Chriſto. Nulla eſt diſcrepantia.

W. Nonne juſtificati erant Apoſtoli ante Chriſti mortem?

Z. Erant.

W. Nonne vero ſanctiores erant poſt diem Pentecoſtes, quam ante Chriſti mortem?

Z. Neutiquam.

W. Nonne eo die impleti ſunt ſpiritu ſancto?

Z. Sunt. Sed iſtud donum ſpiritus, Sanctitatem ipſorum non reſpexit. Fuit donum Miraculorum tantum.

W. Fortaſſe te non capio. Nonne nos ipſos abnegantes, magis magiſque mundo morimur, ac Deo vivimus?

* Z. Abnegationem omnem reſpuimus, conculcamus. Facimus credentes omne quod volumus & nihil ultra. Mortificationem omnem ridemus. Nulla Purificatio præcedit Perfectum amorem.

W. Quæ dixiſti. Deo adjuvante, perpendam.

The LETTERS referred to by the Count was written Auguſt 8, preceding. It was as follows, excepting two or three paragraphs, which I have omitted as leſs material.

JOHN

JOHN WESLEY, *a Preſbyter of the church of God in England, to the church of God at Hernhuth in Upper-Luſatia.*

1. IT may ſeem ſtrange, that ſuch an one as I am ſhould take upon me to write to you. You, I believe to be *dear children of God, through faith which is in Jeſus.* Me you believe (as ſome of you have declared) to be *a child of the devil, a ſervant of corruption.* Yet whatſoever I am, or whatſoever you are, I beſeech you to weigh the following words: if haply God, who *ſendeth by whom he will ſend*, may give *you* light thereby; although *the miſt of darkneſs* (as one of you affirms) ſhould be reſerved for *me* for ever.

2. My deſign is, freely and plainly to ſpeak whatſoever I have ſeen or heard among you, in any part of your church, which ſeems not agreeable to the goſpel of Chriſt. And my hope is, that the God whom you ſerve, will give you throughly to weigh what is ſpoken; and if in any thing *ye have been otherwiſe minded than the truth is, will reveal even this unto you.*

3. And firſt, with regard to Chriſtian ſalvation, even

even the preſent ſalvation which is through faith, I have heard ſome of you affirm, 1. That it does not imply the proper *taking away* our ſins, the cleanſing our ſouls *from all ſin*, but only *the tearing the ſyſtem of ſin* in pieces. 2. That it does not imply liberty from ſinful thoughts.

4. I have heard ſome of you affirm, on the other hand, 1. That it does imply liberty from the commandments of God, ſo that one who is ſaved through faith, is not *obliged* or *bound* to obey them, does not do any thing as a *commandment*, or as a *duty*. To ſupport which they have affirmed, that there is † *no command* in the new teſtament but to believe: that there is *no duty* required therein, but that of believing, and that to a believer there is *no commandment* at all. 2. That it does imply liberty to conform to the world, ‡ by talking on uſeleſs, if not trifling ſubjects,

† In the anſwer to this letter, which I received ſome weeks after, this is explained as follows: "All things which are a *commandment* to the natural man, are a *promiſe* to all that have been juſtified.—The *thing* itſelf is not loſt, but the *notion*, which people are wont to have of *commandments*, duties, &c.

I reply, 1, If this be all you mean, why do you not ſay ſo, explicitly to all men? 2. Whether this be all, let any reaſonable man judge, when he has read what is here ſubjoined.

‡ The brethren anſwer to this, "We believe it much better to diſcourſe out of the news-papers, than to chatter about holy things to no purpoſe." Perhaps ſo. But what is this to the point? I believe both the one and the other to be uſeleſs, and therefore an abomination to the Lord,

jects, by joining in wordly diverſions in order to do good, by § putting on of gold and coſtly apparel, or by continuing in thoſe profeſſions, the gain of which depends on miniſtring hereto. 3. That it does imply liberty to avoid perſecution, by ‡ *not reproving* even thoſe who ſin in your ſight: by *not letting* your light ſhine before thoſe men, who love darkneſs rather than light: by *not uſing* plainneſs of ſpeech, and *a frank, upon carriage to* all men. Nay, by a cloſe, dark, reſerved converſation and behaviour, eſpecially toward

This objection then ſtands in full force, the fact alledged being rather defended than denied.

The joining in worldly diverſions in order to do good, (another charge which cannot be denied) I think would admit of the ſame defence, viz. That "that there are other things as bad."

§ "We wear (ſay the brethren) neither gold nor ſilver." You forget. I have ſeen it with my eyes. "But we judge no body that does." How! Then you muſt judge both St. Peter and Paul falſe witneſſes before God. "And becauſe thoſe profeſſions that miniſter thereto [to ſin, to what God has flatly forbidden] relate to trade, and trade is a thing relating to the magiſtrate, we therefore let all theſe things alone, entirely ſuſpending our judgment concerning them."

What miſerable work is here! Becauſe trade relates to the magiſtrate, am I not to conſider, whether my trade be innocent or ſinful? Then, the keeper of a Venetian brothel is clear. The magiſtrate ſhall anſwer for him to God!

‡ This fact alſo you grant, and defend thus. "The power of reproving relates either to outward things, or to the heart. No body has any right to the former, but the magiſtrate." (Alas! alas! what caſuiſtry is this?) "And if one will ſpeak to the heart, he muſt, be firſt ſure that the Saviour has already got hold of it." What then muſt become of all other men? O how pleaſing is all this to fleſh and blood!

toward ſtrangers. And in many of you I have more than once found (what you called, *being wiſe as ſerpents)* much ſubtlety, much evaſion and diſguiſe, much guile and diſſimulation. You appeared to be what you were not, or not to be what you were. You ſo ſtudied "*to become all things to all men,*" as to take the colour and ſhape of any that were near you. So that your practice was indeed no proof of your judgment; but only an indication of your deſign, *Nulli Lædere os*; and of your conformity to that (not ſcriptural) maxim, *Sinere Mundum vadere ut vult: nam vult vadere.*

5. Secondly, with regard to that faith through which we are ſaved, I have heard many of you ſay, "A man may have juſtifying faith and not know it." Others of you, who are now in England, particularly Mr. Molther) I have heard affirm†, that there is no ſuch thing as *weak faith*; that there are *no degrees* in faith; that there is *no juſtifying faith*, where there is ever any *doubt*; that there is no juſtifying faith, without the *plerophory of faith*, the clear, abiding witneſs of the ſpirit: that there is no juſtifying faith, where there is not, in the full, proper ſenſe, a new or clean heart: and, that thoſe who have not theſe two gifts, are only *awakened* not *juſtified*.

6. Thirdly, As to the way to faith, here are many among us, whom your brethren have adviſed

† In the preface to the ſecond Journal, the Moravian church is cleared from this miſtake.

viſed (what it is not to be ſuppoſed they would as yet ſpeak to me, or in their public preaching) ‡ *not to uſe thoſe ordinances* which our church terms *means of grace* till they have ſuch a faith, as implies a clean heart, and excludes all poſſibility of doubting. They have adviſed them, till then *not to ſearch the ſcriptures, not to pray, not to communicate:* and have often affirmed, that to do theſe things, is ſeeking ſalvation by works; and that 'till theſe works are laid aſide, no man can receive faith; for "No man (ſay they) can do theſe things, without truſting in them. If he does not truſt in them, why does he do them?"

7. To thoſe who anſwered, It is *our duty* to uſe the ordinances of God; they replied, There are *no ordinances* of Chriſt, the uſe of which is now *bound* upon Chriſtians as a *duty*, or which we are *commanded* to uſe. As to thoſe you mention in particular, (*viz.* prayer, communicating and ſearching the ſcripture:) If a man have faith, he *need* not; if he have not, he *muſt* not uſe them. A believer may uſe them, though not *as enjoined*; but an unbeliever (as before defined) *may not.*"

8. To

‡ The ſubſtance of the anſwer to this and the following paragraphs is, 1. That none ought to communicate till he has faith, i. e. a ſure truſt in the mercy of God through Chriſt. This is granting the charge. 2. That "If the Methodiſts hold, this ſacrament is a means of getting faith, they muſt act according to their perſuaſion." We do hold it, and know it to be ſo, to many of thoſe who are previouſly convinced of ſin.

8. To thoſe who anſwered, "I hope God will thro' theſe *means* convey his *grace* to my ſoul;" they replied, There is *no* ſuch thing as *means of grace*; Chriſt has *not ordained* any ſuch in his church. But if there were, they are nothing to you: for you are dead. You have no faith. And you cannot *work*, while you are *dead*. Therefore let theſe things alone, *till* you have faith."

9. And ſome of our Engliſh brethren, who are joined with yours, have ſaid openly, "You will never have faith till you leave running about to church and ſacrament, and ſocieties." Another of them has ſaid (in his public expounding) "As many go to hell by praying as by thieving." Another, "I knew one, who leaning over the back of a chair, received a great gift. But he muſt kneel down to give God thanks, ſo he loſt it immediately. And I know not whether he will ever have it again." And yet another, "you have loſt your firſt joy. Therefore you pray. That is the devil. You read the bible. That is the devil. You communicate. That is the devil."

10. Let not any of you, my brethren, ſay *we* are not chargeable with what *they* ſpeak. Indeed you are. For you *can* hinder it, if you *will*. Therefore, if you do not, it muſt be charged upon *you*. If you do not uſe the power which is in your hands, and thereby prevent their ſpeaking thus, you do, in effect ſpeak thus yourſelves.

You

You make *their* words *your own*; and are accordingly chargeable with every ill conſequence which may flow therefrom.

12. Fourthly with regard to your church †, you greatly, yea above meaſure, exalt yourſelves and deſpiſe others.

I have ſcarce heard one Moravian brother in my life, own *his church* to be wrong in any thing.

I have ſcarce heard any of you (I think not one in England) own *himſelf* to be wrong in any thing.

Many of you I have heard ſpeak of your church, as if it were infallible; or, ſo led by the Spirit, that it was not poſſible for it to err in any thing.

Some of you have ſet it up (as indeed you ought to do, if it be infallible) as the judge of all the earth, of all perſons (as well as doctrines) therein:

† "A religion (you ſay) and a church are not all one. A religion is an aſſembly wherein the holy ſcriptures are taught after a preſcribed rule." This is too narrow a definition. For there are many Pagan (as well as a Mahometan) religions. Rather, a religion is, a method of worſhipping God, whether in a right or a wrong manner.

"The Lord has ſuch a peculiar hand in the ſeveral conſtitutions of religion, that one ought to reſpect every one of them." I cannot poſſibly: I cannot reſpect, either the Jewiſh (as it is now) or the Romiſh religion. You add,

"A church (I will not examine, whether there are any in this preſent age, or whether there is no other beſide ours, is, a congregation of ſinners who have obtained forgiveneſs of ſins. —— That ſuch a congregation ſhouldbe in an error, cannot eaſily happen."

I find no reaſon therefore to retract any thing which is advanced on this or any of the following heads.

therein: and you have accordingly paſt ſentence upon them at once, by their agreement or diſagreement with your church.

Some of you have ſaid, that there is *no* true *church* on earth *but yours*; yea, that there are *no true Chriſtians out of it*. And your own members you require to have *implicit faith* in her deciſions, and to pay *implicit obedience* to her directions.

12. Fifthly, You receive not the *antient*, but the *modern myſtics*, as the beſt interpreters of ſcripture: and in conformity to theſe, you mix much of man's wiſdom with the wiſdom of God: you greatly refine the plain religion taught by the letter of holy writ, and philoſophize on almoſt every part of it, to accommodate it to the *myſtic* theory. Hence you talk much, in a manner wholly unſupported by ſcripture, againſt *mixing nature with grace*, againſt *imagination*, and concerning the *animal ſpirits*, mimicking the power of the Holy Ghoſt. Hence your brethren zealouſly caution us againſt *animal joy*, againſt *natural love* of one another, and againſt *ſelfiſh love* of God, againſt which (or any of them) there is no one caution in all the bible. And they have, in truth, greatly leſſened, and had well nigh deſtroyed brotherly love from among us.

13. In conformity to the *myſtics*, you likewiſe greatly check joy in the Holy Ghoſt, by ſuch cautions againſt *ſenſible comforts*, as have no tittle

tittle of ſcripture to ſupport them. Hence alſo your brethren here damp the zeal of babes in Chriſt, talking much of falſe zeal, forbidding them to declare what God hath done for their ſouls even when their hearts burn within them to declare it, and comparing thoſe to *uncorked bottles*, who ſimply and artleſly ſpeak, of the ability which God giveth.

14. Hence, Laſtly, it is, that you undervalue good works, (eſpecially works of outward mercy) never publickly inſiſting on the neceſſity of them, nor declaring their weight and excellency. Hence, when ſome of your brethren have ſpoken of them, they put them on a wrong foot, viz. "*If you find yourſelf moved*, if your heart *is free* to it, then reprove, exhort, relieve." By this means you wholly avoid the taking up your croſs, in order to do good; and alſo ſubſtitute an uncertain, precarious inward motion, in the place of the plain written word. Nay one of your members has ſaid of good works in general (whether works of piety or of charity) "A believer is no more *obliged* to do *theſe* works of the law, than a ſubject of the king of England is obliged to obey the laws of the king of France."

15. My brethren, whether ye will hear, or whether ye will forbear, I have now delivered my own ſoul. And this I have choſen to do in an artleſs manner, that if in any thing ſhould come home to your hearts, the effect might evi-

dently

dently flow not from the wiſdom of man, but from the power of God.

Aug. 8, 1740.

Thus have I declared, and in the plaineſt manner I can, the real controverſy between us and the Moravian brethren: an unpleaſing taſk, which I have delayed, at leaſt, as long as I could with a clear conſcience. But I am conſtrained at length nakedly to ſpeak the thing as it is, that I may not hinder the work of God.

I am very ſenſible of the objection which has ſo often been made, viz. "You are inconſiſtent with yourſelf. You *did* tenderly love, highly eſteem and zealouſly recommend theſe very men. And now you *do* not love or eſteem them at all. You not only do not recommend them, but are *bitter* againſt them: nay, and *rail* at them, before all the world."

This is partly true, and partly falſe. That the whole caſe may be better underſtood, it will be needful to give a ſhort account of what has occurred between us from the beginning.

My firſt acquaintance with the Moravian brethren began in my voyage to Georgia. Being then with many of them in the ſame ſhip, I narrowly obſerved their whole behaviour. And I greatly approved of all I ſaw. Therefore I unboſomed myſelf to them without reſerve.

From Feb. 14, 1735, to Dec. 2, 1737, being with them (except when I went to Frederica or Carolina) twice or thrice every day, I loved and eſteemed them more and more. Yet a few things I could not approve of. Theſe I mentioned to them from time to time, and then commended the cauſe to God.

In February following I met with Peter Bohler. My heart clave to him as ſoon as he ſpoke. And the more we converſed, ſo much the more did I eſteem both him and all the Moravian church. So that I had no reſt in my ſpirit till I executed the deſign, which I had formed long before: till, after a ſhort ſtay in Holland, I haſtened forward, firſt to Marienborn, and then to Hernhuth.

In September, 1738, ſoon after my return to England, I began the following letter to the Moravian church. But being fearful of truſting my own judgment, I determined to wait yet a little longer, and ſo laid it by unfiniſhed.

My dear brethren,

I Cannot but rejoice in your ſtedfaſt faith, in your love to our bleſſed Redeemer, your deadneſs to the world; your meekneſs, temperance, chaſtity, and love of one another. I greatly approve of your conferences and bands; of your method of inſtructing children; and in general,

general, of your great care of the ſouls committed to your charge.

But of ſome other things I ſtand in doubt, which I will mention in love and meekneſs. And I wiſh that, in order to remove thoſe doubts, you would on each of thoſe heads, firſt, plainly anſwer, whether the fact be as I ſuppoſe, and if ſo, ſecondly, Conſider whether it be right.

Do you not wholly neglect joint faſting?

Is not the Count all in all? Are not the reſt mere ſhadows? Calling him *Rabbi?* Almoſt implicitly both believing and obeying him?

Is there not ſomething of levity in your behaviour? Are you, in general, ſerious enough?

Are you zealous and watchful to redeem time? Do you not ſometimes fall into trifling converſation?

Do you not magnify your own church too much?

Do you believe any who are not of it, to be in goſpel liberty?

Are you not ſtraitened in your love? Do you love your enemies and wicked men as yourſelves?

Do you not mix *human* wiſdom with *divine?* Joining worldly prudence to heavenly?

Do you not uſe cunning, guile, or diſſimulation in many caſes?

Are you not of a close, dark, reserved temper and behaviour?

Is not the spirit of secresy the spirit of your community?

Have you that childlike openness, frankness, and plainness of speech, so manifest to all in the apostles and first Christians?"

It may easily be seen, that my objections then, were nearly the same as now. Yet I cannot say my affection was lessened at all, till after September, 1739, when certain men among us began to trouble their *brethren*, and *subvert their souls*. However, I cleared the Moravians still, and laid the whole blame on our English brethren.

But from November the first, I could not but see (unwilling as I was to see them) more and more things which I could in no wise reconcile with the gospel of Christ. And these I have set down with all simplicity, as they occurred in order of time: believing myself indispensably obliged so to do, both in duty to God and man.

Yet do I this because I love them not? God knoweth; yea and in part I esteem them still: because I verily believe, they have a sincere desire to serve God; because many of them have tasted of his love, and some retain it in simplicity; because they love one another; because they have *so much* of the truth of the gospel, and *so far* abstain from outward sin; and lastly, because

cauſe their diſcipline is, in moſt reſpects, ſo truly excellent.

"But why then are you *bitter* againſt them?" I do not know that I am. Let the impartial reader judge. And if any bitter word has eſcaped my notice, I here utterly retract it. "But do not you *rail* at them?" I hope not. God forbid that I ſhould *rail* at a Turk, Infidel or Heretic. To one who advanced the moſt dangerous errors, I durſt ſay no more than, *the Lord rebuke thee!* But I would point out what thoſe errors were: and, I truſt, in the ſpirit of meekneſs.

In this ſpirit, my brethren, I have read and endeavoured to conſider, all the books you have publiſhed in England, that I might inform myſelf, whether on farther conſideration, you had retracted the errors which were advanced before. But it does by no means appear that you have retracted any of them: for waving the odd and affected phraſes therein, the weak, mean, ſilly, childiſh expreſſions; the crude, confuſed and indigeſted notions, the whims, unſupported either by ſcripture or ſound reaſon: yea, waving thoſe aſſertions, which, though contrary to ſcripture and matter of fact, are however of no importance: thoſe three grand errors run through almoſt all thoſe books, viz. *Univerſal Salvation*, *Antinomianiſm*, and a kind of new-reformed *Quietiſm*.

1. Can *univerſal ſalvation* be more explicitly aſſerted, than it is in theſe words:

"By this his name, *all* can and *ſhall* obtain life and ſalvation." *Sixteen diſcourſes*, p. 30. This *muſt* include all *men*, at leaſt; and *may* include all *devils* too.

Again, "The name of the wicked will not be ſo much as mentioned on the great day." *Seven diſcourſes*, p. 22. And if they are not ſo much as *mentioned*, they cannot be *condemned*.

2. How can † *antinomianiſm*, i. e. *making void the law through faith*, be more expreſly taught than it is in theſe words.

"To believe certainly, that Chriſt ſuffered death for us—This is the true means to be ſaved at once:"

"We want no more. For the hiſtory of Jeſus, coming into the world, is the power of God unto ſalvation to every one that believeth: the bare hiſtorical knowledge of this." *Sixteen Diſc.* p. 57.

"There is but *one duty*, which is that of *believing*." *ibid.* p. 193.

"From any demand of the law, no man is obliged now, to go one ſtep, to give away one farthing, to eat or omit one morſel." *Seven Diſc.* p. 11.

"What

† *N. B.* I ſpeak of *antinomian* doctrine, abſtracted from practice good or bad.

" What did our Lord do with the law? He aboliſhed it." *ibid.* p. 33.

" Here one may think, this is a fine ſort of Chriſtianity, where nothing good is commanded, and nothing bad is forbid. But thus it is." *ibid.* p. 34.

" So one ought to ſpeak now. All commands and prohibitions are unfit for our times." *ibid.*

3. Is not the very eſſence of *quietiſm* (though in a new ſhape) contained in theſe words:

" The whole matter lies in this, that we ſhould *ſuffer ourſelves to be relieved.*" *Sixteen Dif.* p. 17.

" One muſt *do nothing*, but *quietly attend* the voice of the Lord." *ibid.* p. 29.

" To tell men who have not experienced the power of grace, what they ſhould do, and how they ought to behave, is as if you ſhould ſend a lame man upon an errand." *ibid.* p. 70.

" The beginning is not to be made with doing what our Saviour has commanded. For whoſoever will begin with doing, when he is dead, he can do nothing at all: but whatever he doth *in his own activity*, is but a cobweb, *i. e.* good for nothing." *ibid.* p. 72, 81.

" As ſoon as we *remain paſſive* before him as the wood which a table is to be made from, then ſomething comes of us." *Seven Dif.* p. 22.

O my

O my brethren, let me conjure you yet again, in the name of our common Lord, *if there be any conſolation of love, if any bowels and mercies,* remove *the fly* out of *the pot of ointment,* ſeparate *the previous from the vile!* Review, I beſeech you, your whole work, and ſee if Satan hath gained no advantage over you. *Very excellent things* have been *ſpoken of thee, O thou city of God.* But may not *he which hath the ſharp ſword with two edges* ſay, Yet *I have a few things againſt thee?* O that ye would *repent* of theſe, that ye might be *a glorious church, not having ſpot or wrinkle or any ſuch thing!*

Three things above all, permit *me,* even *me,* to preſs upon you, with all the earneſtneſs of love. Firſt, with regard to your doctrine, that ye purge out from among you, the leaven of *antinomianiſm,* wherewith you are ſo deeply infected, and no longer *make void the law through faith:* Secondly, With regard to your diſcipline, that ye *call no man Rabbi, Maſter,* Lord of your faith *upon earth.* Subordination, I know, is needful, and I can ſhew you ſuch a ſubordination, as in fact anſwers all Chriſtian purpoſes; and is yet as widely diſtant from that among *you,* as the heavens are from the earth. Thirdly, with regard to your practice, that ye renounce all craft, cunning, ſubtlety, diſſimulation; *wiſdom,* falſely ſo called: that ye put away all diſguiſe,

guiſe, all guile out of your mouth: that in all *ſimplicity and godly ſincerity*, ye *have your converſation in this world:* that ye uſe *great plainneſs of ſpeech* to all, whatever ye ſuffer thereby; ſeeking only, *by manifeſtation of the truth*, to *commend* yourſelves *to every man's conſcience in the ſight of God.*

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204	19	r Lanvachas
211	21	r γενομενη
213	10	*dele* he
218	*penult.*	Revelation
228	6	r went *with*
244	*ult.*	r having *a*
248	19	r diſcernible
249	19	r *his*
254	18	r left
299		r To ſpare the dead, I do not tranſlate
306	9	r *open* the

Date Due

Demco 293-5